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# MOUNTAIN LIFE & WORK



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# ● MOUNTAIN LIFE AND WORK ●

*Organ of the Council of Southern Mountain Workers*

Published quarterly at Berea, Kentucky, in the interest of fellowship and mutual understanding between the Appalachian Mountains and the rest of the Nation.

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Our Cover Photograph: The Webster Baptist Church, Jackson County, N. C.  
Photo courtesy The Lord's Acre Plan, The Farmers Federation.

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## *Recognition of Excellent Services*

*Mountain Life and Work* has been a very influential publication in the Appalachian region and elsewhere for many years under the able editorship of Miss Helen Dingman and Dr. Alva Taylor. Without the untiring and unselfish efforts of these two leaders, the magazine would probably not have been published. They have done an excellent piece of work, for which their friends are deeply grateful. We all know that they will continue their activity in the success of the magazine and the work of the Council.

In thinking about the character of *Mountain Life and Work* in the future certain questions have arisen. These questions are indicated as follows:

- (1) Would the more frequent publication of the magazine be desirable, provided the additional cost could be provided?
- (2) Would it be desirable to publish the magazine on a quarterly basis as in the past and have a monthly publication of a somewhat different character?
- (3) Should articles of a general nature related to the life of the region be published or should the material be the result of studies made in the area with attempts at interpretation?
- (4) How much news of events and activities should the magazine carry?
- (5) To what extent should the magazine carry articles based on studies in other regions similar to the Appalachian Highland?
- (6) Should there be a vigorous editorial policy in regard to state and national issues related to the social, economic, and religious life of the region?
- (7) Just what is the purpose of the Council in the publication of *Mountain Life and Work*?

## *Trends In Christian Education*

Education is undergoing change all the time. It usually takes the form of trends which appear definitely and frequently. Recently workers in the Christian Student Movement of one of the leading denominations in the area embraced by the Council were urged to examine their tasks in the light of the following educational trends:

- (1) To readjust the educational program so that the present accelerated *trend toward vocational training* will take on meaning in the light of the Christian doctrine of vocation, or calling.
- (2) To be aware of the implications of the *trend toward authoritarianism* in America, and to re-think the educational procedures in the light of these implications.
- (3) To be aware of the opportunity and the present attitudes on the part of administrators in higher education to *undergird the curriculum with religion*.
- (4) To recognize the *rapid growth of state and city supported Junior Colleges*, and plan to develop a religious program to meet the needs of these students.
- (5) To explore the possibilities of doing *religious work in trade schools*.
- (6) To counsel with students so that they will *seek education as a continuing process*, so that they will not be educated just to make a living, but to live.
- (7) To be aware of the fact that educators are re-thinking and *re-evaluating their processes and procedures* in higher education.

By William V. Dennis

THE time has come to take seriously, very seriously, the injunction of Saint Paul to the church at Ephesus, "Wherefore, putting away falsehood speak ye truth each one with his neighbor, for we are members one of another." Whatever our denominational tags, we in this gathering at least are "members one of another." It is most essential, therefore, that here and now we dispense with the conventional polite euphemisms, and strip off the camouflage we have in recent years erected over the rural church, and face the facts just as they are. I shall not tell the whole truth, for I do not know it all, nor if I did could I compass it in this short period; but I most fervently hope to tell nothing but the truth. In the words of James Boyd, the poet,

*"In a twisted world what matters most  
Is simple statement, open to the least of men."*

During the past 100 years of the industrial era the church has made a very comfortable adjustment to the materialism which has become the dominant force of the twentieth century. In the attempt to save for itself a respectable place among the modern institutions it has progressive-

B. *The support by the community.* Measured by this yardstick the rural church presents a pathetic picture. The attitudes of rural communities are certainly reflected in the small proportion of the rural population in functioning membership and activity. Recent studies in the northeastern area reveal entire counties with as few as 30 per cent of the total population even registered as church members, little as that term means in so many cases. Wherever the percentage of membership in church approximates 40 or 50 per cent of the population, more than one half, sometimes as much as two thirds, of this church membership is in the Roman Catholic church. In those counties where the smallest percentage of church membership is in the Roman Catholic church, there the highest proportion of the population is not in membership in any church. Nothing could speak more forcibly of the failure of the Protestant church to fulfill its function in rural America than these facts.

Nor do we find any comfort in examining the data concerning the financial support of the minister by the local congregations or by the overhead church organizations. Full confirmation of the church's low estimate of the rural church is

## THE PLACE OF THE CHURCH

ly been losing its real life. Having spent its "ancient dower of inward happiness," and having surrendered its authoritative position as spokesman for truth and justice, the Protestant church is not considered an important agency in the planning for the postwar community.

These sentences are my preface to a bluntly stated, disheartening thesis: that judged by any currently accepted standards of value the Protestant rural church is no longer a significant institution, either to the rural community where it stands or to American society as a whole. Let us without sentimental bias, but dispassionately and with honest appraisal, apply some essential standards of value to this institution to which we have rendered so much lip service.

A. *The church building.* The building itself, often presenting an irresistible appeal because it still speaks eloquently of a great faith of bygone years, is in the vast majority of cases inadequate within in structure, in equipment, and in appearance conducive to worship. In most areas it runs a poor third with dairy barns and poultry houses, as do most farm houses.

"Where your treasure is, there will your heart be also."

found in the statistical material already made public. Make all the allowances you dare to to offset the inaccuracies of these published data, it still remains a demonstrable truth that urban churches expended in recent years for pastors and other salaries four to five times more per church on the average than was spent per rural church. One of the largest denominations that expended over one and one-half millions of dollars in 1943 for Home Missions, used more than 52 per cent of the money to pay salaries of rural pastors and community workers in rural areas. Yet in spite of such subsidies, rural ministers in that group and in all others are paid hopelessly inadequate salaries. Less than two weeks ago I sat in conference with a group including presidents of theological seminaries, seminary professors, and church leaders of seven or eight denominations. An official of one of the largest of these spoke with evident pride of his recent success in raising the salary of a rural pastor from \$800 to \$1,300, adding, "He doubtless will still find it somewhat of a problem to get along." This is one of the richest states of the union, where city churches within that denomination pay from \$12,000 to \$15,000 a year to the preacher and in addition hire assistants to aid in running the machinery of their large organizations. Measured by



*Photo courtesy of Farmers Federation*

## IN THE RURAL COMMUNITY

the yardstick of local and national financial support, the rural church is of very little importance.

Some may attempt to argue that the slender financial support received by the rural church is due to the fact that our agriculture is "sick," as Dr. Mark Dawber has described it. While admitting the measure of truth in such a defense, I insist that the fundamental cause of the church's malady, "the mother spot" in the physician's language, is something very different than distribution, than the indices of costs of production and prices received for farm products. It is rather the "sickness" of the church that is the basic difficulty. As Dr. Woodlock has said, "For at least four centuries there has been in progress an evaporation of Christendom, of Christian belief from men's thinking which has finally led to the development of a philosophy that denies the very existence of all religious truths."

*C. Effective influence on the life of community.* Our inherited belief that the church is of paramount importance to the community has been sadly reduced to wishful thinking. The presence of church buildings in a rural area, the coming and going of ministers of rival denominations, and the maintenance of the outward forms of

church activity have not sufficed to prevent the disintegration of home life, the increase of delinquency, and the growing secularization of life, for which religion has no relevancy.

A recent incident, untypical only in the brutal cynicism of the speaker, indicates the increasing unrelatedness of the church to community affairs. The occasion was the meeting of 70 elected representatives of 35 organizations in the town to organize a council for postwar planning. The objectives of the council were outlined by a university professor who is aiding Chambers of Commerce and other civic bodies in large towns and cities to set up similar councils. Said he, "Let it be clearly understood from the outset that only practical considerations, frankly selfish motives, must guide your planning; there is no place for idealism in this picture. As for you do-gooders, get out! You are no damn good to this enterprise!" Among the elected delegates in front of him were the Community Red Cross nurse, the school nurse, a Protestant minister, several school and college teachers of known humanitarian character, and volunteer welfare workers—all of them "do-gooders." The large local ministerium was not even invited to send delegates to the council! To very many of the effective leaders of today's

activities the Protestant church, divided against itself, seems to have little constructive influence on the life of the community, and has therefore in their minds no significant part in postwar planning. "By their fruits ye shall know them."

*D. The influence of theological seminaries.* With very little exception even today, the theological seminaries are not training their students for rural work. The governing bodies of our seminaries are still very reluctant to recognize the need for any form of special training for rural work in spite of the fact that a large proportion of their graduates receive some of their practical experience in town and open country churches. The great challenge of the rural field, an adequate realization of the essential position in the church held by the town and country work, the noble concept of the rural pastorate as a life-time job, none of these great motives receives effective presentation in our seminaries. Whatever lip service is rendered the rural church is vitiated by the failure of the seminary to make adequate provision for the training of men to undertake work in rural fields. Before their seminary days are over the candidates for the ministry are fully aware that their professional recognition, as well as their financial reward, depends upon their securing an urban location. As a result of this very definite urbanward set within the seminaries, men entering the ministry continue to regard a rural appointment as temporary and far too small an opportunity for their talents and abilities.

*E. Attitudes and policies of denominational leaders.* Perhaps the most startling evidence of the insignificant position and function of the rural church is revealed by the attitudes and policies of the leaders of the Protestant denominations. Do not be deceived by, nor overestimate the importance of, the activity in behalf of the rural church to be noted in certain quarters. For in spite of the sincerity with which some groups are trying to aid struggling rural churches and their pastors, their understanding of the situation and their budgets for effective work are both pathetically restricted.

Regardless of all the pretty words we have used, and the platitudinous sympathy we extend to the rural pastor, most executives of the Protestant churches do not have a high regard for him, his capacities or his work. There is a fundamental insincerity at the core of our Protestant attitudes toward the rural church. We don't respect it; we don't honestly believe in it; we have a patronizing attitude towards it. Just as soon as a rural pastor demonstrates signs of initiative, push, alertness, social fitness, we snatch him quickly from the threatened blight that will destroy him if he should remain in a field "too narrow for a man of his abilities." As if there ever were a rural pastor

big enough for the opportunities that are his, unless it were a John Frederick Oberlin!

An indication of the small place the rural church occupies in the minds of our denominational executives is seen in their almost complete absence from the two national convocations on the rural church held in 1943 and 1944. I believe I am correct in saying that not a single bishop or high-placed executive attended these great meetings, whereas at Cincinnati a few weeks ago, at the sessions of the National Catholic Rural Life Conference seventeen bishops were present representing rural areas throughout the United States.

Of much of our rural work we speak in terms of *missions*—home missions. Both the connotations and the practices involved create in many a rural mind a sense of belittlement and inferiority as regards the church. The subsidized pastors, as subsidies are now administered, are as men on relief, objects of charity; and any self-respecting man justly resents such a status.

We who are so busily occupied keeping in motion the vast machinery of our religious organizations seem tragically unaware that most of it is running in neutral, not operating to prevent wars, to eliminate racial conflicts, to bring fair play into our industrial order, to lift agriculture to its rightful place and reward, to stimulate righteous legislative policies and to champion justice for all people.

To more than three-fourths of our population, if they pay any attention at all to the church, it is "much ado about nothing."

Perhaps some of you will say, "You are not telling us anything new; we've heard these criticisms before." To you I have two things to say: One, I did not come here to criticize, but to speak in behalf of an institution I love and that I see hurt and in great need. Two, if you've heard these things before, why haven't you gone *crusading* to forestall what is now happening? Why with prophetic insight and heroic courage haven't you attacked the citadels of ignorance and conservatism even in high places? I think I know, and I say this without imputation of any mean motives or cowardly weakness. The urgency of the need and the lateness of the hour impel me to speak. It is indeed "five minutes to twelve."

These statements are not unqualifiedly true; there are notable exceptions, thank God, which give some ground for hope that the rural church may again be a powerful factor in shaping rural life. But the most notable of these exceptions are relatively small and inconspicuous, often almost hidden in the remote areas. Such a work is that of the Rev. Ben Deaton, in the mountains of

eastern Kentucky. Humble, utterly unselfish, a twentieth century St. Francis, he has portrayed and preached the gospel of Jesus Christ until its transforming power has lifted the moral levels of the whole district, improved the economic life, opened the minds and brought hope and comfort to the souls of his hill-country people. There are others. Unhappily these are not the men and women we reckon great, nor are we impelled by their example to go and do likewise.

Does all this mean that in the shaping of post-war rural life the church has no significant part to play? Because long before humanity "struck its tents" and started its march into an unpredictable future the church faltered and then fell far behind the vanguard, has it forfeited its claim on man's loyalty and lost its peculiar and most essential function for the children of men? The answer to these and other most pertinent questions depends upon the decisions made in these turbulent years by church leaders and church laymen. If the existing unholy alliance between the church and the dominant materialism of our time continues, if the church and the Christendom for which it speaks cannot somehow recover its Christian soul, both the church and Western civilization are doomed to die. Unless our ministers can discover the lost radiance of the gospel of Jesus Christ, proclaim it with fearlessness and with the power of complete conviction, and exemplify it with the love and sacrificial spirit of St. Francis, a hurrying humanity avidly seeking to find comfort and security here in a world they see and feel, in their efforts to build here their paradise will increasingly ignore the church.

Of course they as well as we are doomed if our real, honest-to-goodness hope for power and security is in the marvelous instruments of our invention; for every scientific improvement we achieve is fraught with increasing danger unless accompanied by a greater self-knowledge, self-discipline and self-giving.

All of us here present today will agree that the one institution in society that can inspire us to "greater self-knowledge, self-discipline and self-giving" is the church in which is preached and the membership of which portrays in word and deeds the gospel of Jesus Christ. Of course such a church is central in any community, be it city or country. And it is in rural America that the hope of extending and maintaining a dynamic Christianity now lies. Protestant Christianity has never been really at home in the cities. The city churches have survived until this present time only because of the steady stream of new life which has flowed into them from rural areas. But, it is becoming increasingly clear that if present trends continue the city

churches cannot count much longer on this sort of renewal. The decline in the farm population, the lowering net reproduction rate in rural areas, and the spread of paganism among rural peoples mean just one thing for the urban church—ultimate dissolution.

All that you aim for in postwar rural life, an extended and more suitable rural education, more adequate provisions for sound health, a constructive and more nearly just land policy, the elimination of racial discrimination, the development of community and the elevation of all rural living to levels in which personalities may find opportunity for full growth—these and other aims can be achieved only if and when the hearts and minds of those who labor for them are inspired and governed by the spirit of Christ himself.

The summons to repentance and the rededication of all we have and are comes first and now to us, all of us, whether high placed or inconspicuous in lay work, "standing in the need of prayer," threatened with professionalization and half-crazed with activity, having no time for listening to the still small voice nor for learning of Him. He alone can teach us the way in the murk and misery of these strangely terrible days. I think most of us have forgotten that we cannot learn the way nor enter in except we become as little children.

The church and its authoritative and compelling power was central in our early rural life; it can regain that status; it must be re-established at the center of rural life. Here is the greatest challenge before the Protestant church in the United States in this hour. No longer the sole active agency for upholding and extending Christianity in rural areas, the Protestant church must recognize the greatness of its obligation, the richness of its opportunity, the heroic proportions of its task. To meet this challenge and to enter effectively upon the accomplishment of its task, we must become a Protestant church genuinely united in all possible forms of service. New attitudes must be shaped, new methods of approach be devised, new roads must be travelled. Here is all the thrill and all the joy of high adventure!

Sail forth—steer for the deep waters only,  
Reckless, O Soul, exploring, I with thee, and thou  
with me,  
For we are bound where mariner has not yet  
dared to go,  
And we will risk the ship, ourselves and all.  
O my brave soul! O farther, farther sail!  
O daring joy, but *safe!* are they not all the seas  
of God?  
From "Passage to India" by Walt Whitman.

# THE CHURCH IN THE RURAL LIFE MOVEMENT

Address given at the National Convocation on the Church in Town and Country, 1944

H. S. Randolph

The rural life movement has in one generation spread all over the world, gripping the attention of national and world leaders in political, economic, social and religious areas of thought and action. There is no question in the mind of any cultivated man today of the importance of rural life in either national or global movements. The capacity to produce the necessary foods and fibers to feed and clothe and shelter its citizens is the first requisite of a successful social order. Without this there is degradation, disease, famine, and the obliteration of human values and human beings.

The rural life movement in this country began when President Theodore Roosevelt appointed the Commission on Country Life on August 10, 1908. Its roots may be traced back through the history of agricultural colleges, experiment stations and their programs of extension work, farmers' institutes, and national farmers' organizations.

The Commission on Country Life, composed of national leaders drawn from many professional fields, performed a magnificent service for rural life in America. It conceived that "the underlying problem is to develop and maintain on our farms a civilization in full harmony with the best American ideals. To build up and retain this civilization means, first of all, that the business of agriculture must be made to yield a reasonable return to those who follow it intelligently; and life on the farm must be made permanently satisfying to intelligent, progressive people."

This statement gave a charter for the rural life movement in America. Following the publication of the Commission's report there were rapid developments. Numerous agencies such as church missionary societies, college departments, and research organizations became interested in rural life. Many fact-finding surveys were made in various sections of the country. The Department of Agriculture developed the largest research organization in the world. The Agricultural Extension Service, which is the world's largest adult educational organization, was established in 1914 under the Department of Agriculture. Since 1935, under the comprehensive and vigorous national agricultural programs, there has been a change in direction from exploitation to conservation, as evidenced by the Soil Conservation Acts and the Omnibus Flood Control Act. These national agricultural programs aimed to adjust farm production to the actual need and demand for farm

products, and by so doing to secure for the farmer his fair share of the national income.

Since the Commission on Country Life reported in 1911, the problems of rural life have been of persistent concern to the churches as well as to the government. We shall now look briefly at six of these problems of rural life, endeavoring to indicate what this National Convocation on the Church in Town and Country may contribute to their solution.

## *First, The farmer as a person*

The rural life movement has been concerned primarily with people, their welfare, comfort and happiness, more abundant life for the farmer, his wife and children. It has also recognized that the rural family and home are more important than any other rural organizations. They are at the very center of the rural life movement. They constitute the biological mainstay of American society. Dr. Charles J. Galpin reminds us that "the farm home is holding the family idea in the nation almost at the last ditch. This is the first basic reason why rural life has national social significance, why the farmer has a role of honor in American Christendom."

The rural church, being the institution through which the Kingdom of God is to be increasingly realized in the world, must be deeply concerned about the quality of life attainable for farm people. The church, as no other institution, is in a position to provide the ideals for enabling and dignifying the personality of rural people. It is under the leadership of the church that the farmer will create within his own soul an appreciation of the dignity and value of agriculture as a vocation, and as a good way of life. Likewise, the rural home and family will be exalted, as cooperators with God as they feed, clothe and shelter other human beings in the Kingdom of God around the world. With this will come a spiritual comfort and happiness, better homes, better food, better health for the farmer and his family. This convocation must stimulate every rural church in America to assume the task of discovering and developing the personal potentialities of the farmer and his family.

## *Second, The Rural Community*

The community composed of individuals, families, and social organizations bound together by traditional, social, educational, economic and re-

ligious relationships has come to have national significance.

The automobile, tractor, telephone, and radio have profoundly affected the rural community within the past two decades. Its radius has been greatly increased; some old and small neighborhoods have become disintegrated; but new community boundaries have been drawn, involving new relationships. It is my opinion that the rural community will survive any changes produced by agricultural technology, and the individual will feel that he belongs and possesses a sense of responsibility for participation in its building.

The rural life movement has been zealous in its efforts to preserve the community as the local planning and action group for all rural progress. The community is called upon to make common cause against ugliness, ignorance, soil erosion, agricultural pests, disease, economic and political injustices. Each member of the progressive community must have a creative working part in the life of the community, building resources necessary to give the satisfactions of religion, health, education and recreation.

The church is committed to the building of the Christian community. The destiny of the community, in my opinion, largely depends upon whether or not the church rises to the emergency and reclaims its rightful place as the center of the community, lifting its vision to new horizons. It must provide the community with competent leadership, leadership that can give mature counsel in the general social welfare of its citizens, as well as Christian ideals and ethics.

The church should be the leading adult educational force in the rural community—educating its people for richer community planning and living from the pulpit and in discussion groups, both in and out of church.

The church should be the coordinating agency in the rural community, bringing together, properly interpreting, and relating all the constructive forces available for the enrichment of the community, such as the extension agencies, education, health, recreation and other social activities.

The church should also be a cohesive force, giving the people a "consciousness of kind," binding the people together into a creative working power for community enrichment, and giving inspiration to achieve these objectives. The church must further Christian neighborliness in the rural community. It must provide a dynamic which makes rural people want to translate beliefs and convictions into daily living and relationships.

The rural church at its best has concerned itself with the total life of its people, recognizing that we

are in the stream of changing rural society and that it must address itself not entirely to saving the individual's soul, but to the broader vision of saving the community—"better farming, better business, and better living for my neighbor and myself."

This Convocation must send down to every Protestant rural church in America leadership and inspiration to achieve these community objectives.

### *Third, The Farmer's Soil*

Paul B. Sears has well said, "Soil, water, minerals, vegetables and animal life—these are the basis of our existence and the measure of our future."

It is reported by the Department of Agriculture that 85 per cent of the land in the United States is used for agriculture. The rural life movement has had a profound interest in this land, knowing that it can be worn out, and also that it need not wear out if it is properly managed. We are aware of the fact that we have no more virgin land, no new frontiers, and that our future security depends upon how wisely and how carefully we use the land that we have. The soil is the mother of all, the source of our food and fiber. In the wise use and maintenance of our land lies not only the future of the land, itself, but, in the final analysis, the future of all nations, the future of mankind.

The rural life movement has been conscious of the fact that there is a close correlation between the condition of the soil and community institutions. Under desirable conditions of land tenure, if the soil is good, the locally supported institutions, schools and churches are good. If the land is poor, it usually follows that homes are impoverished, schools are weak, churches are ill-kept and shepherdless and the people are lost. Material, social, and religious prosperity of rural people usually go hand in hand. Back of all human security must be the security of our physical resources, because both human opportunity and security in the final analysis are built on the permanent productivity of the land. Thus wise land use has a moral and spiritual value.

This Convocation, through the rural churches of America, can and must do much to develop among rural people proper emotional attitude toward the soil, and an appreciation of the stewardship of the soil as a divine command, to be rewarded by better living, better opportunity for our youth, and above all, better rural life. It was said that "Paul E. Doran saved soil to save souls," but it must not be forgotten that the farmers of the community saved their own soil as a result of changed minds and hearts wrought through thirty

years of patient adult educational effort and emotional undergirding of the people of the parish by Paul Doran, the pastor.

#### *Fourth, Land Tenure*

General opinion in this country among leaders in the rural life movement is that an ideal agricultural economy must be based on the widest possible measure of full and free ownership of farm lands by those who farm them. A large part of agricultural security rests on the circumstances of land ownership and land use that will enable farmers to produce enough for the whole population, give them an equitable standard of living, and at the same time permit them to take care of the land.

I take it that we believe in the family farm and in the many measures which have been instituted to maintain it. Any general retreat from farm operator-ownership constitutes a source of social confusion and doubt. The census of 1940 recorded more than 2,330,000 farms operated by tenants and croppers, or nearly 40% of all farms in the United States. These are farmed by people who own no land. Actually only one farmer out of three in this—"The richest domain on the face of the earth"—owns farm land free of mortgage debt. We are no longer a nation of "freeholders" living on the land.

Ownership of land by the man who works it leads to a stable, secure farm population, living on the land from choice and not from compulsion—which is the difference between peasantry and the American ideal.

Our farmers must be provided with a land system that will give security for themselves and their families, that will guarantee them a decent standard of living, vesting them with hope and ambition, relieving them from drudgery and servitude, giving them a sense of living as a part of a free democratic nation.

The Town and Country Committee of the Home Missions Council is in the process of a cooperative study of land tenure throughout the nation which is yielding some important findings. This study should be continued and projected down to the local church so that it may be able to sponsor studies of land tenure in its own community. The local church should promote and encourage in every way possible the farmer-ownership type of land tenure. Wherever land tenure is on the landlord-tenant basis, the church must advocate a Christian sharing of the income from the soil. This Convocation should inspire the leadership of the rural church to cooperate wisely and enthusiastically with the various government agencies, such as the Farm Security Administration and extension agents, interested in better land

tenure conditions of farm people. The local minister can do more than any one else to secure co-operation between such agents and the people of the community.

Local churches should be encouraged to become voluntary agents to help farmers locate on favorable farm land in the community. They should set up local credit unions for the purpose of helping deserving farmers to buy their own land. They should give serious consideration to a cooperative church homesteading program, so that through mutual aid and sharing more people of the community may own land, equipment, and livestock for successful farming.

This convocation should go on record advising our church boards, which hold great permanent funds in various types of stocks, bonds, mortgages, and other securities, to make money available from such funds for investment in farm homesteading projects when such projects are well organized and of such a character as will serve the people, the community, and the church.

The church throughout the nation must become more concerned about the security of the farmer on the land even at the point of taking issue with the large commercial interests in agriculture.

#### *Fifth, Living Conditions Of Farm People*

Farmers are not unusual human beings. They, too, want life and all the things which abundant civilized living has to offer. They crave all the comforts enjoyed by city people. They want modern cultural, health, and recreational advantages. All too frequently these advantages have not been obtainable on the farms, and the farmer has been doomed to an inferior sort of life. Consequently, many farmers have left the land.

In many instances the farmer could not hope to have any of these advantages because of his low annual income and because of the high price of these facilities. Leaders in the rural life movement have done much in this direction, studying the problems and formulating action. The Federal government and other agencies have implemented action, resulting in better housing for farm families, rural electrification, marketing roads for farmers, consolidated schools, and vocational training. There is now in rapid process a blending of ruralism and urbanism with emphasis upon the machine of city life which is rapidly coming to the country. This means that rural life is losing its drudgery. At this point Charles Josiah Galpin would say, "Spiritless toil, lacking interest, never stirring hope or imagination, has received, I believe, notice of its dismissal; and into its stead have entered arm-in-arm interesting work and needed recreation, those two filling the room of menial toil."

Farmers are gradually getting better and more modern houses, better farm machinery, better live stock. Farm employees, including migrant farm laborers, are finding throughout the nation socially minded people who are concerned that they shall have decent wages, better working hours, sanitary and healthful living conditions, food, shelter, education and social advantages for their families. However, in this area we have far to go before we have any just cause for national or community complacency.

Under the gospel of the kingdom of God farmers must have schools for their children as good as those anywhere else in the nation. They must have homes which meet the standards of decent, comfortable and attractive living. They must have health facilities for their families. They must have adequate food. They must have organizations for free social intercourse and expression.

This Convocation will not have done its work through the rural churches of America until these people, farm owners, farm tenants, farm laborers have a just share of the nation's income and participate in the advantages of the more abundant American living. Until this has been achieved, we cannot hope for either a stable rural life or a safe-worthy democracy.

#### *Sixth, Cooperation in Rural Life*

The Country Life Commission directed attention to the need of national and state legislation to facilitate the development of cooperative organizations. In 1913 a special commission was sent to Europe to study cooperative farm credit and other cooperative organizations. In 1914, with the organization of the Cooperative Extension Service in Agriculture and Home Economics under the Smith-Lever Act, a new force was set in motion for the education of farmers in the principles and methods of cooperation. This greatly stimulated the organization of cooperatives. This was further aided by the organization of the American Farm Bureau in 1919.

The growth of the farmers' cooperatives, particularly those of the type of the Farm Bureau in Ohio and Pennsylvania, is very encouraging. The history of the cooperative movement in this country, as well as in Europe, seems to indicate that it is the best method of enabling farmers to handle their own business in the most efficient manner in competition with organizations representing labor and industry. In fact, farmers' cooperatives are among the most important organizations in rural life today.

Among the people of rural America today may be found the following cooperative organizations:

#### *Credit or Finance Cooperatives*

Consumer or Purchasing Cooperatives  
Marketing Cooperatives  
Production Cooperatives  
Self-Help or Mutual Medical Cooperatives  
Community Health and Medical Cooperatives  
Hospital Cooperatives  
Rural Electrification Cooperatives  
Housing Cooperatives  
Farm Homesteading Cooperatives  
Burial Cooperatives

Most farmers know from living in the community among neighbors that cooperation in itself is a good thing. It has been known and cherished from frontier days in America. The movement has already proved its material and spiritual worth to rural people wherever it has been given a chance. It tends to preserve, rather than to destroy, the rural virtues which we cherish. Cooperation is a natural Christian interest, providing a practical strategy to obtain Christian objectives. Cooperatives are a direct application in economic and social areas of life of the spiritual and ethical principles that the churches have been preaching for centuries. They are among the few organizations that believe in open membership, welcoming all people regardless of race, religion, politics, or economic or social status.

This Convocation would put this song in the heart of every farmer: I live not alone. I live on the products of our soil—soil which we have kept holy, sustaining the yield, year by year. I live by our common toil in the town or on the land, at the desk or between the rows of growing grain. I eat, drink, dance, sing and play—not alone, but with all the people created by God—white, black, red and brown—in a glorious chorus of my fellows. I worship at a common altar beneath the cross of Christ, and through Him meet my God and my fellows.

Without these cooperative relationships, God to me would be far off, and men would fight and bring Hell to earth and there would be no peace. But I believe in the great Christian tradition. For two thousand years it has lifted human life, given it new courage and power to go forward to new fellowship with God and man.

*"Thou shalt love thy neighbor as thyself."*

*"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."*

You have helped to sustain the Kingdom of God.

No discussion of cooperation among rural churchmen should omit an analysis of the church situation. Sanderson reports that there is one church for every 300 rural people. According to the calculations of our rural sociologists, there should not be more than one Protestant Church

to every 1000 rural people. It is obvious to any student of rural institutions that Protestant churches waste much energy through over-cropping rural communities with churches of our several denominations. The people remain spiritually impoverished due to lack of adequate programs and leadership.

The elimination of rural churches from the scene is not an easy task, because of the many complicated social and religious bonds which hold them in the community, even though they be dying. However, much has been achieved along this line under the stimulation of the Home Missions Council of North America, the Federal Council of Churches of Christ in America, and other agencies in cooperation with the Home Mission Boards of the various denominations. This local church cooperation is being achieved through federated churches, community churches, affilia-

ated churches, and the larger parish.

Dr. Galpin said, nineteen years ago: "I shall not live to see the new day of the rural church, but that day will come . . . I do not expect to see with my own eyes your sects and mine—all very haughty cults, indeed—joining their resources under a single battle-cry against the devil; but I do not doubt for a single instant that it will come."

It is now possible, I believe, for America to achieve the greatest social reconstruction the world has ever known. By accepting responsibility to lead in the rehabilitation of a broken world, America can move into the greatest age of creativity in our history, and thus reinstate the principles of the Christian religion. In all this the church must lead the way, and it must begin at home, right here, in rural America—in every rural community.

## EDUCATION FOR BETTER DIET

If the Earl of Sandwich were alive today, he would soon learn that his namesake, the still popular sandwich, is not mentioned very often by dietitians, home economists, and other leading exponents of well-balanced diet. Not that the sandwich does not contain elements of a good diet, but the fact that too many people utilize the sandwich as a complete diet without getting enough of the different kinds of nutritional elements necessary for the body is the reason sandwiches are not named. It would be pretty difficult to make a vegetable sandwich, so nutritionists talk in terms of calories, vitamins, green and yellow vegetables, enriched or whole grain cereals and bread, protective foods, balanced diet, etc., rather than a particular form in which food is served.

But what we started to point out is that all teachers, not just the teacher of home economics, should cooperate in educating the present school generation as to the dietary needs of the average person.

Although food supplies are not as plentiful as they have been in the past, the American people as a whole have never used our food supplies as intelligently as we might have. A recent study of family consumption of food revealed that 35 per cent of us had diets classed as poor, 38 per cent fair, and only 27 per cent had diets classed as good. A large number of people, four out of ten, think that they are getting the proper foods that produce good health. Furthermore, it has been es-

timated that thousands of people live on inadequate diets and consequently suffer from various degrees of malnutrition.

Colonel Leonard G. Rountree, chief of the medical division of Selective Service, has estimated that one-third of all the men rejected for army service have ailments due directly or indirectly to nutritional deficiencies. He states that "Instead of a country of rugged, virile men, we have a lot of 5-D's—defective, disabled, deficient, disordered, and diseased."

This is a disgrace in a land of plenty.

The schools should assume a larger part in the education of the public in proper food requirements. The P. T. A. in every community should devote as much time as necessary to acquaint their members with what is meant by "malnutrition," "poor diets," "daily food requirements," and such other information that will increase our knowledge of the various aspects of nutrition. Homemaking clubs are doing a fine job in this respect. The child feeding program and the lunch-rooms and cafeterias provided in many schools of the State are improving the situation. But the provisions for better eating facilities in the schools are not as wide-spread as they should be. Many more schools should take advantage of the feeding programs or provide lunchroom facilities. Not only should such provisions be made; the facts as to proper nutrition should be given to every boy and girl in school.

—North Carolina School Bulletin.



# *Education For Leadership*

*Charles Morgan*

A leader is one who can deal effectively with other persons, one who can command their loyalties, who can skilfully persuade them that this course or that is right and the one to be followed. He is a leader in the first place because nature endowed him richly with those deeper qualities of a man which project themselves to others and breed confidence and trust, and inspire them to do the things which are best for the cause which he represents. He is a leader in the second place because he accepted what nature gave him and built upon it with all the discipline that education and training could give him.

The eminently successful leader does not *drive* his followers; he *leads* them. He says do this *with* me, not *for* me. Observe two groups of men, one driven and one led, and you will see a great difference in morale. Men fight, not because they want to, but because they have great confidence in their leaders and much pride in the organization which they represent. Leadership, in a democracy at least, is something far different from the power of force.

There is not a field of human endeavour that cannot profit from a more competent leadership at the top. The schools and colleges need great educators. The church needs ministers who can do something infinitely more than organize finance campaigns and slap the pulpit and hollo. Industry needs high officers of pronounced executive ability and broad social outlook. Organized

labor needs men in high places who can see its problems from many angles, who can gain and hold the respect of all the elements of an industrial society. Public life needs statesmen all the way from local government to the National Congress. Each and every race needs a Moses who can lift it out of its own sensitive self onto that higher plane of human brotherhood which only a few have yet dreamed. International relations cry out for strong, intelligent leadership with an intensity which the world has never heard before.

Of the 2,275,000 business concerns now in existence only about 4,000 of them have been in continuous operation for fifty years or longer. Why does one business flourish and another wilt? Why does one organization throb with the very pulse of life while another flounders, disintegrates, dies? Why does one school become the center of community life while another stands aloof, a thing unto itself, removed from the main current of life, blind to the ragged undernourished children who make a thin shadow through its doors each day? Why is one church stimulated to activity in a dozen realms of spiritual and social life while another merely drones out its ritual under the opiate that the old time religion is good enough for anybody? Why does one college blaze away strongly and fearlessly at frontiers of mind and learning yet uncharted, continuously and tirelessly organizing and reorganizing the whole scope of human thought, inviting its students to drink

deeply from the whole fountain of knowledge and wisdom, while another withdraws behind its ivory towers and sips its departmental teas? Why? The most satisfactory answer is found in the type of leadership in the high places.

What will get us over into a better land and a better world? Certainly not a mathematical increase in the number of organizations. The intelligent citizen of any enlightened community who will sit down and list the civic, educational, and economic organizations which exist for his betterment will be surprised at the length of his list. Reflecting upon his findings, he does not say, "we need more churches," "we need more schools," "we need more civic clubs," "we need more colleges," "we need more universities." Instead, he comes out with the conclusion that his desperate need is not for additional organizations but for inspired, competent leadership to revitalized the old ones—for a leadership that can both lead and coordinate all the forces which have already been put into operation for his good.

While there are many organizations operating for the betterment of the people, the most effective work is to be done through a rather small group which is already accepted and firmly entrenched in the community and national life. These center around the educational, religious, social and economic activity of the people—led by the teacher, by the minister, by the public health nurse, by the physician, by the home demonstration agent, by the county agricultural agent and by those who head and direct the several civic clubs of the community.

In these organizations, rightly manned, there is much hope. The common school is a necessity in a democratic society. Its chief purpose must be to give basal training for effective social behavior and for participation in the democratic way of life by all the citizens. Beyond this it must prepare for world citizenship. It must plant the responsibility in the individual of keeping civilization on a high level. Democratic procedure simply cannot endure without this basal education.

The church is another of those established and accepted institutions through which work may be done in rebuilding and revitalizing the community. In using the church as a medium, one is confronted at once with religious disunity, a problem which is going to be met in its final analysis outside the academic circles. There can be no church unity until the people are ready for it themselves, and the people will move toward a community church only after the present denominations have been liberalized and broadened under the wise, tactful leadership of an educated ministry.

There is much pioneering to be done in the mountains and in the South; and it is not all to be done through the school and the church. Recreational

programs under auspices of school, church, and civic organizations should save the young and cheer the old. Health facilities must become more generally available to all. New and extended power projects will carry light to the far corners. Radio and television will flood the remotest home with entertainment and with the best of cultural and educational features. To rescue the people from economic ruin resettlement plans may be carried on under patterns yet undiscovered; reforestation projects will be inaugurated by a far-seeing government making amends for private exploitation; agricultural and home demonstration services will be expanded; conservation programs of many kinds will be started; cooperative marketing will come into its own. And beyond these are new horizons, for the world is viewed again from each new height to which a people have ascended, and under such expanded vision as has been gained by the climbing. As each additional objective is reached a new light will shine in places which were dark before, and new avenues will open through which the good life may be further advanced.

These desired advancements can come only under the proper leadership. Who will train it? Industry may develop its own superintendents and corporation presidents. War will bring forth its own captains and majors. Practical politics will supply its share and more of the public officers. But there are certain groups of leaders which must come through the colleges and universities, and through these only, for there is no other way for them to arrive at their destinations. Those colleges and universities which have the plant, the staff, and the resources, and have beyond that a sense of obligation to the taxpayer or to a benevolent philanthropy, must train for leadership in all the areas of service which carry potential strength for the common good.

In saying this it must not be construed that such colleges and universities would be pushed farther away from the people; they would not, they would only serve the people more effectively. Such educational institutions are by nature removed geographically from their constituency. The college that trains the new community teacher does not itself have to be a community school. It does, however, need to know what the rural school was like yesterday, what it is like today, and what it ought to be like tomorrow.

If it is the duty of the state to support education, then it is the obligation of the local school to touch and influence for good all aspects of the community which make for better living, and to engage actively in the development of its resources both human and physical. More and more the enlightened citizen is going to see this and demand his rights in the responsibility of the school to the community. He is going to recognize, too,



*H. E. Sawyer, head teacher in the Beech school, taking his pupils to his home to hear the Music Appreciation Program of the Farmers Federation over station WISE, Asheville, N. C.*

the larger implications of education to the state. He has a right to look to the colleges and universities to give him leaders for this new movement—a new movement which will seek through educational means to make a better community by cooperative effort.

Who are the men and women who will teach these schools, fill these pulpits, and take the other places of leadership in the community? Certainly we shall not look to the professional planner at Washington or New York City for all the blueprints. We have seen him brought on during the developments of recent years. While not all his work was bad, yet too often his head was in the clouds as he fussed and fumed making "big dust, heap wind, and little rain." His monuments stand today in not a few sections of the country, the empty results of superimposed things from without rather than things grown from within. Material for this inspired, sound leadership must come from the communities themselves, or from others similar, from among the sons and daughters of the men and women who live there, who love the soil, who are indigenous to it, and who have a feeling for the way of life which rural communities have to offer.

How are these young men and women to be found and to be prepared? One of the obligations of such colleges and universities as will accept the challenge to train for this type of leadership is to seek out the promising youth who has the potential qualities of the leader and invite him to its halls. If he has great promise he should be invited regardless of his background or his financial status. Once enrolled he should be given a general education composed of those elements common to educated men everywhere. This will give him confidence in himself; it will give him strength and solidity; it will make him at home anywhere and everywhere; and it will gain the respect and esteem of the people with whom he must work,

such as only the truly educated can command.

While this basic education is being given the student he should be led into visions of his opportunities and made acquainted with his own possibilities. He is to be impressed likewise with his responsibilities and obligations to participate in a better society than he has yet known. Beyond this period of general education is to come such specialization as is incident to his chosen line of work, a specialization which prevents his going out hazy and helpless, supplying him with many handles which he may take hold of as he tackles the specific problems of his field.

Such a plan of education may extend over a slightly longer period than four years for some students, depending a good deal upon the quality, quantity, and nature of the high school work which he presents, and depending further upon his choice of specialization. Such a plan can supply the needed leadership for such effective organizations which now exist; it can be expanded to prepare leaders for areas now ignored; and in the future can be adjusted quickly to new situations as they present themselves in a changing world.

Throughout this span of general and specialized education the student should be a part of such campus life as neither destroys his naturalness and simplicity nor leads him into a sophisticated state which alienates him from his own people and from that manner of life which he must follow and love as he goes back to his community or to one like it in some other locality. If his manner of life on the campus has been such as to develop his highest capacity for leadership, and has within itself been a demonstration of democracy and representative government in its highest form, then he goes out an *unsophisticated* man, an *educated* man, a *trained* man; and of equal importance he goes out to do things *with* the people, not *for* the people.

# POSTWAR PLANS OF NATIONAL INTERDENOMINATIONAL AGENCIES

Benson Y. Landis

This paper will attempt only to interpret *certain* of the postwar plans of a group of national religious agencies. Interdenominational agencies recently formed an Intercouncil Committee on Postwar Planning. These agencies have prepared a booklet entitled **POSTWAR PLANS OF NATIONAL INTERDENOMINATIONAL AGENCIES**. It is published by the Friendship Press, 156 Fifth Avenue, New York 10, N. Y. at 25 cents a copy. Here we can refer only to a limited number of the plans and projects that have been formulated and are being discussed.

## TOWARD A JUST PEACE

One of the most extensive efforts of denominations and their interdenominational agencies has been that associated with the Commission on a Just and Durable Peace, initiated by the Federal Council of Churches. This has been an effort to unite Christian people in their thinking with respect to international cooperation and world order. In November, 1943, there were held in 100 cities of the nation, special meetings on world order. One of the direct results was the creation of study groups within local churches on the subject.

Another aspect of the Commission's work has been the formulation of a statement of political propositions known as the "Six Pillars of Peace." In the briefest possible language these Pillars as put forward are: (1) International collaboration; (2) economic cooperation; (3) peaceful change; (4) autonomy of peoples; (5) armament control; (6) religious liberty.

At the recent biennial meeting of the Federal Council approval was given to the declarations of the Dumbarton Oaks Conference, because these plans make provision for continuous consultation between representatives of the nations, and promising beginnings have been made toward an international organization. The Cleveland Conference on a Just and Durable Peace, held in January, 1945, brought together 500 churchmen. Their findings are being widely published.

## RELIEF AND RECONSTRUCTION

Closely related is another international interest of the churches, namely relief and reconstruction. The Church Committee on Overseas Relief and Reconstruction represents the Foreign Missions Conference of North America and the Federal Council. This Committee is asking the members of the constituent denominations to contribute \$2,670,000 in 1945 to a group of nine organizations doing relief work abroad. This Committee responded to the appeal of the UNRRA

in the summer of 1944 to the churches of all faiths for an emergency collection of at least 15,000,000 pounds of good used clothing. Recent reports indicate that the churches delivered more than was asked for by UNRRA. The work of the Church Committee is expected increasingly to stress social reconstruction after the war, rather than emergency relief.

## UPROOTED PEOPLE

A special ministry to the people living in the crowded war industry communities has been developed by the Christian Commission on Camp and Defense Communities, which is responsible to five interdenominational agencies. This Commission has worked to establish cooperative processes whereby these rapidly growing communities might have adequate church services. In many communities emergency churches were quickly established on a cooperative basis. The churches then interested themselves in provisions for child care and other social services.

The local church is very directly affected by all population movements. There is much speculation about the proportion of people who have left farms and are likely to return to them. Special attention is being given to the general subject of "uprooted peoples" in the United States during the year 1945. The Friendship Press will publish this year, on behalf of the various home missionary agencies, a series of books which will be used in the local churches. One of these will be a general volume summarizing the situation faced by the churches as a result of the dislocation of population during wartime.

Many churches showed a special interest in the Japanese Americans at the time when large numbers of these persons were moved from the Pacific Coast. A special committee was formed to interest the local churches in assisting in relocation. It is understood that some continuing service will be provided by the churches so long as this need continues. This Committee's work is now being assumed by the Home Missions Council.

## MINISTRY TO THE INJURED

Another important concern is that of devising a special ministry to those who will return from the armed services injured in body and mind. The Federal Council's Commission on Religion and health has undertaken to bring informed people together to think about how ministers and other people in the churches may develop helpful guidance for these men and women. One of the important aspects of this program is to give guid-

ance to the clergy concerning their own personal counselling with these men and women. Therefore numerous seminars have been conducted in various parts of the country attended by clergymen and other religious workers. At these seminars experienced ministers and psychiatrists have given their best advice in techniques of counselling.

#### MINORITY GROUPS

During the war period there has been much evidence of a heightening of tensions between racial groups. Although church agencies have been interested in the promotion of interracial cooperation for several decades, it was felt that a special effort should be made to work out useful programs during the war and postwar period. The Federal Council has set up a Commission on the Church and Minority Peoples. This Commission is bringing together representative churchmen who will give special consideration to the practices of the churches themselves with respect to minority peoples. Studies are also being made of the extent to which minority peoples actually participate in local churches.

#### THE RURAL CHURCH

Within the constituency of the agencies that

we are considering, two-thirds of the local churches are in territory designated as rural by the Bureau of the Census. Here are found about 40 per cent of the church members in these constituencies. Within recent years "a fresh start" has been made with respect to the rural church. There is being held an annual National Convocation on the Church in Town and Country, which brings together especially interested people, including national administrators, state leaders, local pastors and lay people, so that they may plan together and educate one another. The Convocation is held under the auspices of the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education, and devotes itself to long range planning. It is an informal assembly which makes recommendations to other agencies and groups. At the 1944 session, held in Elgin, Illinois, more than 640 persons from 40 states participated in 15 commissions and in the general sessions. The Convocation stresses, among other things, the relation of the church to the community. At each session there has been a speaker from the Department of Agriculture. In 1944 special attention was paid to soil conservation.

## Postwar Planning

### *The Committee On Town And Country*

*(The Committee represents the Home Missions Council of North America, the Federal Council of Churches and the International Council of Religious Education.)*

"One of the broadest and most revealing of all social contrasts is that exhibited in the differences of rural and urban life . . . City and country are . . . the two great generic modes of human habitation."—So wrote Professor Robert M. McIver in *Society—Its Structure and Changes*. (New York, Ray Long and Richard R. Smith, 1933. pp. 358-9).

By "town and country" we generally mean the areas designated as "rural" by the Bureau of the Census, which for many years has designated as urban the places having 2,500 and more population and all the rest as rural. Some call "town and country" the places having up to 5,000 and even more people. The rural areas are again divided into "farm and "non-farm," the latter being, of course, the numerous hamlets, villages and towns.

In rural America in 1944 there are about two-thirds of the local churches in our constituency,

with about 40 per cent of the members of our constituent bodies. There are three thousand counties with rural population, and these probably have about twenty rural communities each. Thus there are about 60,000 rural communities. The rural population, in 1940, was 43.5 per cent of the total inhabitants.

### *The Rural Church Situation*

The small rural church has already distinguished itself by sending forth a high proportion of the leadership of the churches. It has its own way of witnessing to religious truth; it has had a special concern for the family. It has ministered to those who call out the bounty of the earth for all the children of men. It has sent many church members into city churches, and it has helped to inspire and educate many youths who have immediately left it for city jobs.

On the other hand the small rural church as an institution suffers under a set of unfavorable conditions, some of which are peculiar to rural areas. There are literally "too many" small rural churches in many areas and there is under-churching elsewhere. The rural church in our constituency has generally no well-defined theory of parish work. It is too often a stepping stone for a

young minister on his way to a city church. It has as yet no adequate program of community service. It carries on a program that does not adequately impress its community. It is frequently financed in haphazard fashion. It generally conducts an unsystematic program of religious education. Only a small proportion of the rural churches consciously cooperate with neighboring churches. Much of the "comity problem" is in the town and country church.

#### *The Situation in Rural Life as It Affects the Church*

The rural communities have in large numbers the freeholders praised so highly by the founding fathers. The good life persists among them. With little of this world's goods, many of the cultivators of the earth have been among our most devoted citizens. In the country, many social and economic forces operate to sustain and defend the family. The productive homestead lives on. The family type farm competes with varying success with large scale enterprise. Rural people have taxed themselves almost to death in order to educate people who proudly move to cities and give money to urban charities. The little town, like the little church has its own way of witnessing to civic righteousness. The economic cooperative movement in the United States is largely rural.

But rural communities are beset with many trends that have brought perhaps unprecedented strains. A recent estimate placed the farm population at 25,521,000 persons in January, 1944, compared with 30,269,000 in 1940. More than half the good land is reported to be cultivated by tenants. Rural youth—and older people—have rushed in large numbers into defense industry. Technical improvements have greatly increased farm production. Country life is being urbanized to some extent—at least country people are frequently becoming citified in a countryfied manner. One half of our 6,000,000 farms are poor—they "used, traded or sold" less than \$600 worth of products in 1939, according to the last census. The bigger of the towns are engaged in keen competition with the smaller towns. Rural teachers have in large numbers left classrooms for defense jobs. Rural public health work is organized in only about half the rural counties of the nation. Obviously, these basic conditions are very much our concern.

#### *At the End of the War*

Probably, at war's end, many a doughboy now on the western front will want a farm. Many a defense worker from the country will have no job in the city. There will be some return of population; there will also be many people who will never return to the country. How many of each group there will be, no one knows.

But agriculture, with its more than 6,000,000 producing units, has gone ahead in technical improvements even during the war. Mountains of eggs were produced. New tricks in production were learned. Already, the editors of farm journals and, indeed, the present Secretary of Agriculture, warn against a back-to-the-land movement. Most resettlement projects sponsored for servicemen by state and local governments after World War I were failures.

Despite this tug between opposing social forces, there are many who feel that the rural churches should, by advice and information, assist those servicemen who want to farm; and that they should also find ways and means of helping the young people now living in rural communities to become farm owners. We are exploring ways and means whereby the rural churches may serve.

#### *Measures to Which we are Generally Committed*

*Efficient local units of work.* We are generally committed to the reorganization of rural church work into efficient local units of work. This means frequently "larger parishes," since existing units are usually too small. We want parishes which offer a field of work for trained persons. The creation of such parishes is, of course, the combined task of local, state and national agencies, denominational and interdenominational.

*The Cooperative Approach.* It has long been obvious that only by association with other local churches can the rural congregations advance to realize their opportunities and serve their people. But even simple cooperative techniques need to be popularized and tested. This is one of the long-range post-war tasks.

*In-Service Training for the Ministry.* Since 1912 we have been committed to re-training of the rural ministry, in many instances supplementing what seminaries give. All professions are now committed to "continuing education." Surely the rural minister is no exception. We intend to intensify efforts for in-service training.

*An Adequate Local Program.* We would assist rural churches in the development of a rounded program. The rural church needs better administration, religious education, finance, leadership training, missionary education, cooperation with other agencies.

*Cooperation with Other Agencies.* The rural church is being challenged to make its own contribution to a philosophy of rural life, and to take the lead in generous cooperation with community agencies for rural improvement. We are specially interested in promotion of farm ownership, and the reduction of tenancy.

*(Continued on Page 25)*

# OUR RESPONSIBILITIES ON THE SECONDARY SCHOOL LEVEL

(Paper by Dr. Raymond B. Drukker, Annville, Kentucky, at the Annual Meeting of the Council of Southern Mountain Workers, Montreat, North Carolina.)

This subject is of consuming interest because it deals not only with the high school student but with him, his family, his community, and the world in which he lives. No longer can we attempt building an educational program which is centered primarily in the individual as a person—we must build one which thinks of him as a member of a family and therefore doubly important in society. As an individual he is not the primary unit of society because the family is that unit and as a member of that family he becomes a citizen who will either bless or injure his community.

In the consideration of this theme there are three principles which we must ever bear in mind.

1. The public school and the private school located in the same community are not, and need not be, competitors. Since each, to justify its existence, must have a distinctive and valid reason for existing, they can be stimulators and co-operators—each helping the other to render the particular service required.

2. Our primary objectives need perhaps to be rediscovered. For a Christian private school, the objective can never be less than a competent Christian citizen serving ably his day and generation. Frequently we lose sight of our major objective because methods usurp the place of the human values involved. It will no doubt be the intention of postwar educational procedure to accommodate itself to the student and his relationships in life as a community person rather than demanding that the student accommodate himself to a system of established procedures, policies, rules, and traditional shibboleths. We have been very busy trying to prove the superiority of one method over another and have almost forgotten to produce the sense of "community" America and the world needed so desperately. We surely can have no objective less than the one stated above and thus furnish the world with essential character, leadership, and citizenship.

3. We will remember that the justification for a private school or work depends upon the nature of the community it serves; the necessity of the service it has to offer; the degree of efficiency and productivity with which it renders that service. Therefore this is a relative matter because the needs of one area may not be the same as the requirements of another. And yet, each one must have adequate reasons for this work. In the terri-

tory we work we find these reasons—

*Financial.* Our county school budget a year ago brought out these figures: Dividing the total budget among the total number of schools, each school would receive something like \$1,300.00 per school per year; divided among the teachers it would be about \$800.00 per teacher per year. Our area itself, through taxation, raised for education the sum of \$260.00 per school per year.

*Geographical.* The Superintendent of Education informed us in a meeting not so long ago that 50% of the children graduating from the 8th grade would not be able to attend high school the next year because they were made inaccessible by the bad roads. Some children in recent years have been known to have had to ride a mule 11 miles, two buses 16 more miles to get to school, or 54 miles a day in order to get a high school education.

*Educational Levels.* When we moved to our present station from another state, our son, who entered the 7th grade that year had received 28 more months of school than any of the children in his class. And yet when these children are graduated from our Institute they must be ready to measure up to the requirements set by our colleges and universities.

*Teaching Standards.* Because of the war crisis more than half of our county teachers have emergency war certificates. Admittedly, the service they can give will be only a fraction of what a well trained teacher can give. Salaries are far too low and the equipment in schools and other essentials are far too inferior for acceptable and productive teaching.

From this limited survey one can see the necessity of a private school which offers an educational program for the person on the basis of his family and community relationships. In the light of those facts, four areas of responsibility emerge to challenge our thinking as we attempt to develop a productive program.

1. We will be expected to provide our children and the members of our communities with the assistance and rights which democracy has failed to give. In other words, we function as Christians where we fail as citizens and a question for American democracy to solve is—When are we going to get our religion functioning so that as citizens we fulfill our Christian and citizenship duties at the same time?

2. We will be asked to develop a distinctive type of program, one which touches all of life. Education can no longer be straight-jacketed by formal



*Farmers Federation Photo*

credit systems but will have to think in terms of developing potentialities wherever they are found, because in the new day education will be required to serve more adequately those who never in the world will participate in a formal secondary or college classroom discussion.

In every disadvantaged area there are certain fundamental lacks or needs—isolation producing a sense of frustration; forgottenness developing lost motivation; the pressures of industrial civilization all add to the problems of the years. Perhaps the basic problem is still the problem of survival. Wherever you have a poor soil you will have a poor people, poor education, poor roads, poor marketing facilities, poor health, poor social life, inferior religious opportunity. Everything is on the basis of constant struggle—the fight to live.

Therefore, any program the state, the church, or any private institution may wish to develop must meet all the fundamental needs of life at all points simultaneously. Any fractional type of program can no longer save the day. It's too late for that. Now—we must renew our emphasis at the points of character and economic rehabilitation.

3. We will be required to offer a vitalized curriculum. The situation today requires for *all* children greater variety with a greatly increased singleness of purpose. There will be study programs, formal class work, work programs, play, citizenship duties, industrial arts, agriculture, religion, homemaking, health, business, as well as cultural opportunities. The day is different and our people are literally being catapulted into a new order and in the process of "becoming" mountain young people will need assistance in all areas

of life as they adjust themselves to meet the mal-adjustments of contemporary life.

Our problem is just this: The Louisville Courier Journal editorially reported to its readers that 60% of our college graduates have to leave the state to get satisfactory employment and that the average per capita income of the citizens of this state is 59% of that enjoyed by the people who compose our nation. Later, the same paper in the same manner stated, "The fact is, as even a casual study of the state's financial, social, and educational structure would have shown the planning commission, that even if every Kentucky county devoted all the money it is empowered to raise for education to school purposes, it still could not meet the national average, nor remove the inequities which exist between the minority of rich counties with few children and the large number of poor counties with many children. Kentucky's per capita annual income in 1943 was \$609.00, little more than half the national average of \$1,031.00. Kentucky's average expenditure for each school-attending pupil was \$57.43, a fraction more than half the \$110.00 spent by the nation. Only Arkansas of the 48 states is lower than Kentucky in percentage of illiteracy. Only Alabama and Mississippi have a shorter school term than Kentucky. Twenty per cent of Kentucky's population has less than five years' schooling, while the national average is 13.5.

"Such listings could continue indefinitely. In addition to them could be cited the wide difference between the ability of individual Kentucky counties to support education at the local level. Forty-one Kentucky counties could, in 1940, provided they levied their maximum tax rate for schools,

have raised a total of between \$15.00 and \$20.00 per pupil. Four could have raised around \$12.00 and, at the other extreme, seven could have raised between \$50.00 and \$90.00, only one being in this last category. Even with the additions provided by a per capita increase and the equalization fund, this obviously leaves most of our counties a far cry from the national average of \$110.00."

All this poses conditions of crisis proportions and reveals convincingly that we must do at least two things now. We will have to provide education for some who rise vertically above the level of community life and assume positions of leadership in county, state, national, and international spheres. But at the same time we will be compelled by the sheer necessity of community need to develop them horizontally. In our kind of a world there can be no solution for other people's problems unless we seek more diligently, unselfishly, and efficiently to help our own people lift themselves, thus raising the whole community standard of living. Consequently, in order to be truly modern we must provide a curriculum which lifts individuals to leadership capacity and at the same time raises the whole community horizontally to new and finer ways of American and world citizenship.

4. We will have to provide the motivation necessary to secure the necessary result. Not only is this true of mountain people who too long have been denied their share of democracy's finer significance. Let us all remember that no democracy can be maintained long on a policy of special

privilege for some and philanthropy for others. We must offer *all people* the right to live, grow, serve, die as truly human beings, with dignity, purpose, and a sense of destiny in their souls. Therefore, politicians, educators, religious leaders, all need to rethink their personal motivations and remember we are only the *servants of all* the people.

In this I plead that we must be ready to help any group—no matter how disadvantaged or how privileged it may be—to rediscover America as a symbol of opportunity, equality, unselfish helpfulness. To help her people become able to help others is the true American ideal—the highest function of American democracy.

In all this I am absolutely convinced there must be the ferment of religion. Christian character is the important factor. It is the force which can provide the resilience required to meet the terrific tensions caused by the restiveness of our day and again give steadiness, stability, and the proper proportions to life. Let us never allow ourselves to believe disadvantaged people want to be so or that they intend to remain so. It will be well for all of us to see that the poor and oppressed of earth are on the march to the Promised Land. Some are not going to be too scrupulous about the means and methods they will use to gain their ends.

This is the day to learn to live together in America—unselfishly and cooperatively—so we can show the rest of the world how sincere we are when we say we want all peoples to possess the more excellent way of life.

## THE CHURCH AND THE GRASS ROOTS

Arthur Capper

I believe in the individual, in the dignity of the individual, the soul of the individual. This conception of what it is all about finds its spiritual strength in the Christian faith; finds its expression of that strength in the Christian church, which is the Defender of that Faith.

It is close to the grass roots that this conception of the individual as an individual is strongest and most deep seated. It is close to the grass roots also that the individual has the clearest perception of the forces of Nature; and of man's dependence upon Nature and the Supreme Being who created

these forces, and who presumably guides them.

If mankind is to preserve the soul and the dignity of the individual, and not have both of these lost in the mass where the individual is only a cell in that mass-organism, it will be through the work alliance of the Church and those who live close to the grass roots.

—From an address by Senator Capper on The Church in Action Series, National Broadcasting Company, in cooperation with the Federal Council of Churches.

## *Annual Report* 1944-1945

### ITINERANT RECREATION LEADER COUNCIL OF SOUTHERN MOUNTAIN WORKERS

"The final crop of any land is people and the spirit of the people. We tell here a story of growth —new growth of the soil and the people from the ground up." We are delighted to share with you this caption that appears on a bulletin issued last June by the Georgia Agricultural Extension Service and the Tennessee Valley Authority.

Upon this sound philosophy we must proceed if our work in rural areas is to be significant and endure.

We have been given grounds for encouragement during this past year that the recreation program of the Southern Highlands is geared to this purpose.

Slowly and with a quiet, unassuming manner we have seen increasing evidences that the people of the area are sharing in the leadership of recreation.

For twelve years you have sent an itinerant recreation leader roaming in this wide area of two hundred thirty mountain counties that comprise our Council of Southern Mountain Workers responsibility or opportunity, as you may choose to call it. Patiently and arduously this special leader has worked. But so he or she could work till the end of time and accomplish little alone. It is as the community has responded and offered to grow their own leaders that we see new life and promise for the future.

Following are specific examples we have to cite:

In June last year I was invited to the Summer School of the mid-south, sponsored by the Board of National Missions of the Presbyterian Church



*Miss Marie Marvel*

in the U. S. A., held at Warren Wilson College for two weeks. Here were gathered rural ministers and religious education directors from all of our Southern states. Over fifty were enrolled in recreation classes where not only the basic philosophy underlying our movement was developed but skills and techniques of presenting games were offered. In the evenings, just at twilight, the entire conference of over one hundred people gathered out doors in a big circle of singing games and folk-dancing in a spirit of fellowship and fun that welded our group together in strong bond.

I have been asked to return to a similar gathering this summer. I can promise you, however, unless there is evidence that these leaders have tested their own powers this past year in leading their people in cooperative play, in due time we shall disregard their invitation. As valuable as entertainment is for the moment we are looking for folks who will share in a permanent on-going program of recreation.

This summer school was sandwiched between two leadership schools held at the John C. Campbell Folk School at Brasstown, North Carolina, in late May and the last two weeks of June. The high calibre of training and spirit fostered by these annual short courses of the Folk School is immeasurable as to the effect it has had upon the whole aspect of our recreation movement in the Southern Highlands.

In August, at the invitation of the Superintendent of Schools of Estill County, Kentucky, I was

a part of the staff of the workshop for teachers sponsored jointly by that county and the University of Kentucky. Here seventy rural teachers gathered daily for two weeks, not to discuss hypothetical problems lodged in a text-book, but to face actual situations to be met in their own school communities. They had been teaching for a month in the current year; so they were fresh with the urgency of solutions.

"What do you do to keep your boys from rocking window lights out of the school building every week end?"

"When fifty children are crowded into one tiny room with seats nailed to the floor, what do you do for recreation on rainy days?"

No, we didn't sit and theorize about it. We had a laboratory of games—made game boards and puzzles for rainy days, found a great storehouse of nature material and converted it into game material, learned to play and direct very active games that would challenge the energy of the most destructive boy. To be sure, we weighed relative values of our games for the development of the child's personality but the emphasis was upon actual skills and techniques for leading games. We have had some interesting reports of the practical use these teachers have made of the skills acquired in this school.

Christmas week has come to take on an additional meaning to a number of teachers and community leaders of the Southern Highlands and several mid-west states. We were aware of that when seventy-one registrants actually arrived for the sixth annual Christmas Country Dance School held at Berea, Kentucky, December 26-30. The planning committee had been elated over the early correspondence, but scarcely dared hope that all could finally arrange to come. But come they did and broke all records for attendance. While many came from Illinois, Michigan and Ohio, the mountains maintained a balance by having forty-one registrants out of the total seventy-one.

This school is held annually with the joint sponsorship of the Council of Southern Mountain Workers, Berea College, and the University of Kentucky extension service. The daily schedule is an ambitious one with classes scheduled from 8:30-12:00-3:00-5:30, and a party every evening. Morris, sword, English Country dancing, group singing, discussions, American square, play party and children's singing games enrolled many participants.

An analysis of the registrants revealed teachers, Home Demonstration and Farm Bureau Workers, Girl Scout and Y.W.C.A. secretaries, social workers, physical education directors, community leaders, librarians, play ground supervisors, and even

one college dean was in attendance.

We were particularly pleased with the response of a number of our young people from mountain schools and centers. A small scholarship aid was allowed. For instance, we split twenty-five dollars between four young people, which was enough of a lift to help them come and doubtless held them to a more responsible reaction to all of the activities of the school. At least, we have only the highest praise to give to those who received scholarship aid. They were faithful and diligent in their work.

Since Christmas, I have had the privilege of observing the leadership of two of these young people attending the Christmas school—one at Annville Institute and the other at Sue Bennett College in Kentucky. Schools can be assured that investments in this direction are sound and far reaching in our goal of growing our own leadership.

In late January and February, I participated in two institutes sponsored by the older youth groups of County Agricultural Extension Departments in Walker and Catoosa Counties in North Georgia. Days were spent as usual in wide visitation of rural two-room consolidated schools demonstrating on the spot games suitable for continuous use. In the evenings, following discussions, demonstrations of suitable games for use by small groups in small spaces were given; and singing games and folk dancing were taught. Singing of our own mountain songs and songs loved by rural people round the world stirred a response from these groups that was heart-warming.

In the Twentieth Anniversary Opportunity School held this year at Berea we had an unusual variety of potential rural leaders to work with—the veterans of this war, all on farms in Kentucky, four young people from West Virginia representing 4-H club work. For ten years their state leader has taken this as one of his means of growing his own leadership, and even in this year with its perplexing problems for youth he was able to find his usual quota of four young people to send to us. Added to this group were four mothers of college students, housewives and farmers to add up to a total of twenty-nine folks all seeking enlightenment for personal growth in community ideals and world affairs.

Last fall in Franklin, North Carolina, I had a new experience in being with seventy-five farm women in their annual Home Demonstration Achievement Day. We talked on the cultural background and values of the old songs and ballads, sang many of them with real appreciation, and ended the day with a big circle of singing games. The District Home Demonstration agent voiced

an interest in working out a series of such days in 1945 that we might acquaint adults with the wholesome outlet that such cooperative play affords for farm families.

In citing this series of institutes and large gatherings I do not want to leave the impression that it is only with leadership groups that we have been working the past year.

In cooperation with Save the Children Federation, five weeks were spent in playing games with large groups of children in rural schools in isolated regions of Tennessee and Virginia. Where these appointments are repeated from year to year, we are cheered to see some growth in response by the children, but until we can devise some more permanent basis of encouraging local leaders to continue the work started we are forced to see the seed lie fallow.

Eleven private schools in Kentucky, North Carolina, South Carolina, Georgia and Alabama were visited and intensive training given local groups in folk-singing and folk games. Nearly always at the end of the week or two weeks spent in these communities we held a final party. Often this brings the entire school together. How I wish you could look in on some of these occasions! Here they frolic from merry little four-year olds that sometimes creep in as visitors to sophisticated seniors and there share their best spirits with each other. Some had seemed clumsy and uncouth in their movements at the beginning of the week, but in five or ten short days at the most, tensions that had caused awkwardness and shyness were released and they moved with grace and confidence through age-old patterns that in themselves have a spark of magic that induces good cheer and interest in one's fellows.

This report would not be complete without some reference to our festivals. The Ninth Annual Mountain Folk Festival held last April at Berea College brought together over one-hundred eighty participants from North Carolina, Tennessee and

Kentucky. On account of an O.D.T. ruling, we are planning two festivals this spring, one at Berea April 13 and 14, and one at Stuart Robinson School, Blackey, Kentucky, the following week.

The Third Annual Regional Festival for schools and centers in North Carolina, Tennessee and Georgia was held at Rabun Gap, Georgia, in November. Eleven centers were represented. Here is evidence of the value of the leadership courses at the John C. Campbell Folk School. All of the leaders of the eleven groups attending had been members of the short course at the Folk School last summer.

Folk dancing, singing, a puppet show based on folk tales and record playing are features of these festivals. As the last big circle was formed before parting at the Rabun Gap Festival, someone exclaimed, "Why this has spiritual quality!"; and so it has, we believe.

There are many tales to tell such as the twelve-mile horseback trip in Leslie County, Kentucky, in late January of this year and the hearty welcome the folks on this isolated creek gave me, of the games at the schoolhouse every hour we could crowd in without seeming to turn school into a total holiday; and how the young married folks and older young people left in the community begged for a party by lamp-light on the last night. We sang songs their parents and grandparents had long known and played games old yet ever new and all marveled at the simple things that could be done to stir a fellow to warmth and interest in his neighbors.

In conclusion, I want to voice my appreciation of a loyal, working recreation committee, an understanding executive board and to all who have been hosts or hostesses to me in my wanderings hither and yon over the mountains.

Respectfully submitted,  
Marie Marvel

*Itinerant Recreation Leader  
Council Of Southern Mountain Workers*

## *What Is the Eleventh Commandment?*

Answering a question frequently heard in the lobby at Elgin, the Eleventh Commandment was written by Dr. Walter Clay Lowdermilk, internationally known soil conservationist. The text is as follows:

"Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt

safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land thy fruitful fields shall become sterile stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth."

## *Annual Report of the Recreation Committee Council of Southern Mountain Workers*

A meeting of the Recreation Committee of the Council of Southern Mountain Workers was held in Berea, Kentucky, Thursday, March 8, 1945. Three of the five members of the Committee were present: Rev. William L. Hunsman, Mr. Frank Smith, and Mr. W. G. Klein. The other two members, Miss Lula Hale and Mr. W. L. Hayes, had previously indicated that they would be unable to attend.

In reviewing the work of the Recreation Project since its beginning twelve years ago the committee members felt most strongly the increasing value of this program in our mountain region. They visualized in their hopes for the future an expanding program related to new centers under public and private auspices and to more and more areas in the field of recreation.

In evaluating this now well established Recreation Project of the Council the Committee took notice of the following strong features which point to the soundness of the work as it is being carried on:

1. Play in its variety of forms has long since ceased being just a luxury on the fringe of living and has now become a recognized necessity for the complete life. It is no longer regarded as something isolated and apart from life but related to even the most serious aspects of living. In this connection it is interesting to note the results of a study on cooperatives and recreation made not so long ago. In this study it was discovered that cooperatives with a vital recreation program seemed to have a greater chance for success than those without one. L. P. Jacks in his "Education Through Recreation" summarizes this value of recreation to the whole of life in these words:

"The best opportunity that now exists for developing the *community spirit* lies in the field of recreation, the leisure end of life, the play-time of the people—both children and adults. Get it started there and it will soon react in the work-field and become a vital element in the building up of good civilization."

A more facetious, but similarly relevant, quotation on this subject comes from *TIME MAGAZINE* in a recent issue. It was a remark made at the World Trade Union Congress in London by a C.I.O. member of the American delegation when introduced to a popular form of English dancing:

"Say, boy, that Lambeth Walk has done

more than any of our resolutions to cement international friendship."

While such a claim for recreation might be a little bit exaggerated it is only a conservative and obvious statement to say that play is one of the very important means of developing a complete and cooperative community life.

2. One of the finest assets of the Council's recreation program is the person of its leader, Miss Marie Marvel. We need not dwell on this point long for we know of the high recognition given her leadership in ever so many places. Moreover, there are now many members of the Council who are acquainted with her work and the consistently high standards which she maintains in the field of recreation. We would like to quote just two appraisals of her work that have come to us through letters to Mr. Henry A. Bent in the Council's office. The first was from a settlement school under religious auspices:

"We greatly appreciated Miss Marvel's service here in our school last fall as well as her work two weeks ago. She makes a real contribution to our work. We appreciate her willingness to cooperate and to adjust herself to the situation that she finds at hand."

The other comes from a County Farm Agent and a Home Demonstration Agent in north Georgia:

"May we say that we can not express our appreciation for her fine work. We have in the past ten years had some of the outstanding recreation leaders in the country with our conference and none of them have excelled Miss Marvel in her work. We not only appreciate a fine contribution to our conference, but we have thoroughly enjoyed and appreciated the opportunity of associating with her as a fine character builder among young people."

3. It is most significant that an increasing amount of Miss Marvel's time is being given to leadership training. In the early days of the Recreation Project the greatest proportion of the leader's time was of necessity given to the breaking of new ground which involved a more direct approach to each school or community. At that time there were relatively few local leaders and the pioneer effort was to demonstrate the value of recreation by working directly with young people and adults. The growth from there on has proved to be a healthy and progressive one as judged by the increasing number of requests

that come to Miss Marvel for leadership training in one form or another. (Numerous illustrations of this growing tendency are brought out in Miss Marvel's report.)

4. There is a fourth way in which the Committee believes that the Council has strengthened the Recreation Project. This consists of the more adequate financial support arranged for the leader by the Executive Committee together with the provision for certain rest periods. The continuity of Miss Marvel's leadership makes her services to the Council increasingly valuable with each year of service, and this can only be possible through a plan that takes full account of a very arduous schedule from one end of the year to another.

5. Another good sign as to the value of this program is evident in the larger amount of independent financial support being given to the Recreation Project each year both on the field and from outside sources. During this past year \$145.00 was sent into the office toward the purchase of a car, and \$169.00 for scholarships in recreation leadership, not counting a grant of \$800.00 from the Kappa Delta Phi Sorority toward the regular budget. (There was also considerable income from the field in both money and other perquisites.)

6. Appended to this report is a description of a "Workship"—a kind of working and travelling fellowship—which is being offered by Smith College to a Smith College graduate to work in the field under Miss Marvel's direction. This is still another way in which recreation extension under the Council can be strengthened and expanded.

7. A report on the Council's recreation program would not be complete without mentioning certain cooperative relationships maintained by the Council in the larger recreational movement of the Southern Mountains. The Council is the co-sponsor of both the Berea Christmas Country Dance School and the Mountain Folk Festival. Mr. Frank Smith of Berea College and the University of Kentucky has had the leadership of these now familiar landmarks in the Mountain recreation movement, assisted largely by Miss Marvel and others. There are other short courses and institutes with which we have had friendly relations such as the one at Brasstown, North Carolina, where Mrs. John C. Campbell and the Folk School have given outstanding leadership in recreation even before the beginning of the Council's extension program. To make all the acknowledgements for contributions of time, money, and talent that have gone into this movement would be impossible for these have been many and go back to the beginning of the Recreation Project.

## RECOMMENDATIONS:

1. That the "Workship" be accepted with an expression of our appreciation to Miss Elizabeth Stein, the donor, and to Miss Gertrude Smith of Smith College for initiating and promoting the plan.

2. That appreciative recognition be made of the large stake in the recreation budget assumed by the Kappa Delta Phi Sorority, and of their continuing and personal interest in the work itself; (\$800.00 to regular budget, \$145.00 toward a car for the leader and \$144.00 for scholarship in recreation leadership—all during the present fiscal year.)

3. That the allocation of Miss Marvel's time be made on the basis of comparative need for leadership in developing a recreation program and also on the basis of opportunity for reaching the greatest number of people through leadership training.

4. That the Council keep in mind the varying recreational needs of the mountain area and the possibility of including an enlarged use of rural drama, recreational handicrafts, playground, and other active games as well as the folk materials which have proved of such value.

Through the generosity of Miss Elizabeth Stein of Kenosha, Wisconsin, it is possible to propose the establishing of a recreational project in the area served by the Conference of Southern Mountain Workers. It is suggested that this be called The Southern Mountain Workship and that it be organized and administered as follows:

### *Sponsorship*

Joint sponsorship by Smith College and the Conference of Southern Mountain Workers.

### *Stipend*

A stipend of \$800 to be given to the worker with the understanding that board and lodging will be provided by the communities served, through the agency of the Conference.

### *Character of Work*

The holder of the workship will be expected to work for a school year (ten months) under the direction of Miss Marie Marvel, recreational director for the Conference of Southern Mountain Workers. Beginning in August, she will assist Miss Marvel in recreational work in various isolated rural communities for approximately five months. The rest of the year she will spend in one or two centers (to be chosen by Miss Marvel and members of the Conference) where she will work more or less independently.

### *Administration*

The administering of the workshop will be divided between two committees, with the hope that Miss Marvel will be able to serve on both of them. The Smith College Committee will be composed of one representative from the administrative board of the college and a member of each of the following departments: music, physical education, sociology, and dance. The conference committee will be set up according to the wishes of the Conference.

The Smith College committee will be responsible for publicity to arouse interest and for the selection of the candidate who will be chosen in March or early April. The Conference committee will have charge of planning and supervising the work and arranging for board and lodging of the worker.

### *Requirements for Candidacy*

1. A B.A. or M.A. degree from Smith College.
2. A social interest in the rural life of the mountain regions.
3. A likeable, well-balanced personality; adaptability; maturity of attitude.
4. Some recreational competence in singing and in games, folk-dancing, puppeteering, etc. This need not be a highly cultivated skill.
5. A state of vigorous health.

## **CHRISTIANITY**

Calling upon the churches to furnish the leadership in eliminating racial discrimination, the Federal Council of the Churches of Christ in America declared in a special race relations message that colored servicemen who have fought along with their white comrades "will not accept in peace that which in war they opposed unto the death."

"The war has made clear how false have been many of our racial attitudes," asserted the Message, an official statement of the national inter-church body. "Upon a hundred battlefields and in a thousand camps the tests of war have shown that there is no basic difference between men."

Acknowledging the "conspicuous" failure of American Christians to bring their racial actions into line with their professions, the Message declared: "The majority of the human race are rightly tired of the attitudes of superiority of those who, though a racial minority, control the governments of the world."

"It may be that for our land the testing ground of the vitality of the Christian faith will be in the

### *Benefit to Mountain regions*

The potential value of even an inexperienced worker for the mountain communities is unlimited. Any candidate who meets the requirements outlined above should have much to give. In the first semester her help should enable Miss Marvel to intensify the work accomplished in the communities visited and perhaps to extend it as well. In the second semester the holder of the workshop, profiting from her training under Miss Marvel, should be able to widen the scope of the recreational work by her own independent efforts.

### *Benefit to the worker*

For the worker herself this plan offers a challenging opportunity to see and understand a different way of life, to learn at first hand the inevitable relation between economic and cultural conditions in isolated communities, and to come into contact with one of the richest sources of American culture in balladry and folk-song. It offers an education in dealing with people and in developing initiative and ingenuity. Although this work can not be regarded as graduate work in terms of academic credits, it might well provide material for a graduate thesis.

A series of such workers in successive years would help to affect a cultural exchange between the mountain people and those of less isolated communities which would be enriching for both.

## **AND RACISM**

area of race relations," the Message continued. "That test may come soon."

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### **POSTWAR PLANNING** (Continued from Page 16)

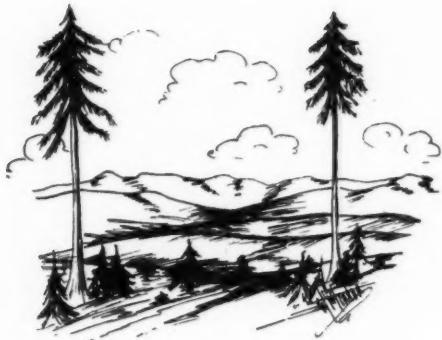
*Restudy of Selected Areas.* There is need for a reassessment of the local rural church situation. We are assisting in the restudy of certain rural areas which were surveyed in earlier decades.

*"More help and less aid."* Certain of our group, at least, would shift the emphasis from financial aid of the traditional type to help in the forms of program materials, in-service training and the development of large enough local units of work so as to be self-supporting.

Beyond these, a process of exploration goes on. This is being encouraged in the paper *TOWN AND COUNTRY CHURCH*, and in the annual National Convocation on the Church in Town and Country. The Convocation is an informal assembly held for the purpose of pooling ideas, programs and plans. These two methods will, we hope, yield results in the post-war period.—Benson Y. Landis.

# Grandpa's Time

Lois Maxwell Mahan



"If them clocks keep a-gainin', we're goin' to be gettin' up before we go to bed," Uncle George said.

I was sleepy too. I leaned over to rub the mama-cat.

"That cat shore likes her pettin'," said Grandpa. "You better run on boy and wash your face fer you won't be able to eat none of them hot biscuits your granny's a-bakin'."

At the table Mom forked out a piece of sausage into my plate. "Seems like the nights get shorter and shorter," she said. "I don't like to milk so early. Have to go out before day, and feel to see where the cow is."

"I allus like to get up early," Grandpa told them. "In winter if you don't get up early, you ain't got no time to sit around and enjoy the day."

"An' George needs to be a-startin' fer his school," said Grandma.

"I've been tellin' you, Ma, I'm gettin' there before time. Why fer the last week there ain't been a single light in the holler as I went up hit," said Uncle George.

"Folks are lazier than they used to be," said Grandpa.

\* \* \* \*

I had a spool tied to a string. I rolled it across the hearth toward the mama-cat. She knocked it with her paw. I pulled the string and she caught the spool. Then I ran around the room with her a-chasin' after it. Grandma came in to see what was happenin'.

"Is that you and the mama-cat?" asked Grandma.

"Yes m'm," I said. "She was a-catchin' my spool."

She went toward the mantle-piece where the three clocks set. "There your Grandpa's clock

has gone and catch up with mine. I never could cook a meal of victuals by a clock. If I ain't got mine a little bit ahead, the meal will be late shore." She took down the little gold clock, that Uncle Ned had gotten her, and turned the hands so it didn't look like Grandpa's clock.

Grandpa's clock stood as big and tall as a fruit jar box in the center of the mantle-piece. "It must be a soldier clock fer it stands so straight," I thought. Grandma's clock sat beside it. It was little and its round face was as young as a girl's. "That's the soldier-clock's girl," I thought. Mom's clock was the 'larm clock we'd brought from Stonagie. She allus took it to the back room to get up by.

Grandma went back to her cookin'. The mama-cat curled herself on the hearth and washed her paw with her little red tongue. I looked again at the clocks. Grandma's clock wasn't like mom's clock either, but mom's looked like Grandpa's. I was still looking at the clock when Grandpa came in and laid a chunk of wood on the fire.

"What are you studyin' about, boy?" he asked.

"The clocks," I told him.

"Well, if mine ain't been losin' ag'in," he said. He opened the clock's big front door and moved the hands until it looked like Grandma's clock. Then he closed the door with a "whack" and turned the little button on the outside.

\* \* \* \*

"I never knowed the days to be so long," said Mom. "Why the sun never set 'til nigh on to eight o'clock."

"Them clocks are fast er somethin'," said Uncle George. "I had the fire built, and had sat there two hours before a single one of them kids come this mornin'."

"Hit looks like they'd be comin' early, knowin' hit's about Christmas time and a treat's a-comin' up," said Grandpa. He sort of groaned like. "Folks

aint as smart as they used to be. Folks lay in bed a heap."

I remembered about the treat Uncle George was givin' his youngin's. He had told Peddler Jim to bring thirty-six oranges and thirty-six apples and thirty-six sticks of red striped candy. "M-m-mm," I said to myself, wallerin' my tongue 'round in my mouth. "That would be an awful lot of treat." Still thinkin', I pushed my cheer back from the fire. It caught the mama-cat's tail and she squalled out.

"That old mama-cat still in here?" asked Grandma a-jumpin' back in her cheer.

"Yes m'm," I answered.

"Better be gettin' her out," said Grandpa. "Er Santa won't be comin' to see you."

I took the mama-cat to the door. She purred and pressed her head against the hole in my sweater. "Old mama-cat," I whispered, "I wish you'd fetch me a gray speckled kitten."

When I came back Mom was takin' the 'larm clock from the mantle-piece.

"That clock might be slow," said Grandpa. "Mine allus loses worser in winter. Have to set hit up most every day now."

\* \* \* \*

I was lonesome without the mama-cat. She hadn't been to the house fer three days. I was a-roastin' an egg in the ashes, when Grandma came in from the kitchen to set her clock.

"Ever time I get this clock set so I can cook by hit, your Grandpa comes and set hi'n right with hit," Grandma said.

I didn't say nothin', so Grandma said: "You're lonesome without the mama-cat, aint ya?"

"Yes m'm," I said. "I been wishin' when she comes back, she'll fetch me a gray speckled kitten."

Grandpa hurried to the kitchen. I was a-gettin' my egg out of the ashes. Grandpa came from his feedin'.

"Eatin' an egg are you?" he said as he twisted his hands over the fire.

He looked toward the mantle-piece. "Them clocks of mine and your mammie's been losin' ag'in. Seems this cold weather makes 'em lose worser than ordinary. If we didn't have need of them so bad, I'd take them to a clock tinker to see if they're all stuck up in their own grease."

\* \* \* \*

Uncle George kept quarreling about the time. "Must have been at school three hours before daylight. I'm goin' to burn up every chunk of wood sittin' around tha so long."

"You might o'rt to be glad to get there early in the mornin'," said Grandpa. "Leavin' all that treat Peddler Jim brung you in the school-house."

"Pack hit home tonight, and pack hit back in the mornin'," said Uncle George.

"Packin' would be a sight easier than gettin' there after them fox-hunters have ett hit all up," Grandpa told him.

Grandpa said somethin' to Mom about the clocks bein' slow again, but I didn't pay no 'tention, fer I kept thinkin' about them thirty-six oranges, and thirty-six apples and thirty-six sticks of red striped candy.

"Them fox-hunters would get an awful lot of treat," I told Mom when she snuggled me to her between the feather beds.

In the mornin' before Grandma shook me, I dreamed I seed the mama-cat a-comin' to the house a-waggin' a gray speckled kitten. It was cold and dark; Grandma propped the door of the fire-room open so I could see how to get out of bed without bein' afraid in the dark.

Uncle George was up, still blamin' Grandpa fer wantin' the clocks so fast.

"You'll be comin' in early," called Grandma to Uncle George. "You won't need no lunch, fer you'll just be teachin' till the treat's over."

\* \* \* \*

"When it was light enough, I looked out the window toward the holler, wonderin' when Uncle George would be comin' home.

The mama-cat came to the house to be fed. I took her to the fire-room but she didn't pay no 'tention to my spool. She just went to the door and cried to be let out. After-a-while Grandma came in and fixed her clock. Grandpa stayed out a long time. I looked at the fire and kept thinkin' of Uncle George's treat. In the fire shadows, I could see them youngin's a-eatin' the thirty-six oranges and thirty-six apples and thirty-six sticks of red striped candy. Suddenly I remembered the fox-hunters. It would be pretty mean of a fox-hunter to eat up the treat of a school youngin'.

I heard Grandpa scrapin' his feet on the porch. It sounded like Uncle George talkin' to him. He opened the door.

"Did they get erry-a-thing?" Grandpa asked.

"Never touched nerry-a-thing," Uncle George said. "They might a broke all the way in, if they hadn't seen my lantern shinin' up the holler. When they seed the light, hit skeered them and they run away." He stopped talkin'; then suddenly he turned to Grandpa.

"Pop, I stopped the mail-boy to get the time, and our clocks are nigh on to four hours fast. That's how I been gettin' to school so early."

"An' that's why you was early 'nough to skeer them hunters out of your treat." Grandpa spit in the ashes. He pushed the front-stick back where the coals were hottest. He looked down at me.

"Boy, while I was pullin' out straw to bed the old red cow, I laid my hand on somethin' soft. I drewed hit back to look. There was the old mama-cat with three gray kittens."



*Farmers Federation Photo*

## FAMILY FARMING

*(Editorial in the New York Times, July 10, 1944)*

It is part of our nation's tradition that rural economy be based on the small farm. Now that science is entering agricultural production, some groups are alarmed lest the farming philosophy of Jefferson be eliminated. Certain planners favor the large-scale corporation type of agriculture. Great acreages, machine handled, with "factories-in-the-fields" philosophy and management, will undoubtedly find a place in the national economy in the same way that great companies have made certain products available to the masses at reasonable prices.

But four factors are largely in operation which will help family farming hold its own. First, as soon as the war is won the farm-machinery manufacturers are ready to build small machines to fit the 174-acre size of the average farm in this country. Machine power of efficient size will remove the handicap which horse and mule farmers have suffered. Each horse or mule means that a farm uses from three to five acres of good soil to provide hay and grain for its power. This acreage will be released for production by small power units.

Second, the nation's 6,000,000 farms will gradually become electrified. Aside from the comforts it will bring to rural living, the economic result will be that the farms can be operated more ef-

ficiently. Time saved from chores can be given to production. Electric power will enable a general farmer to grind his own grains. Home-grown grains encourage diversification based on livestock farming, the safest and most profitable set-up for the average farm.

The third reason for optimism is the increase of cooperative buying and selling. Farmers are individualistic by nature, but in the last twenty years notable progress in cooperation has been achieved. When farmers learn how to handle cooperatives it will remove a major part of the worst economic handicap American agriculture has faced: that is, buying at retail and selling at wholesale. American industry has proved that mass production at small profit per unit is a sound basis of economy.

Finally, American farming stands at the threshold of a new era in regard to the industrial use of farm crops. Chemurgy is a new field, but the war has advanced its horizon to a degree unrealized by the general public. Many products hitherto thought of in terms of human and animal foods will in the future be raw materials for industry. The traditional family farm will work out its place in the scheme of national agricultural economy.

# The Church and Rural Agencies

James D. Wyker

Since the church has turned its attention to the Holy Earth, there is much hope that rural religion will revive. Many preachers see in agriculture one channel through which God transmits his character to his children. The divine mysteries of seed and harvest were used by our Master for his greatest illustrations. These eternal truths make a philosophy which leads the country church into the total life of the people. This includes education, economics, recreation, conservation, government, and social life. The minister helps his people restore the native values of the soil.

## Adult Education

Wherever the minister sees a need in the secular area he should plant seeds that will bring a harvest. It may be a problem which needs study by the people before they are competent to help themselves, such as small-loan credit. He can call a few neighbors together and study until they arise to solve the small loan problem by setting up a credit union. Perhaps the minister sees the underprivileged half of his community unreached with Christian instruction.

If he thinks week-day religious education is the answer, he can gather the local facts and the story of how other places do it; then present the situation to reliable citizens in the community. Without the support of public approval, the minister and the school superintendent will have difficulty in such a new departure.

## Developing Leadership

A live community church takes its place along with the school and farm agencies in sponsoring and training leaders. If leadership is passed around, a good country church will require fifty persons to fill its offices. At an early age the young people will begin to operate their own church affairs and frequently have tasks in the adult program. Being small, rural churches re-

quire a larger percentage of their people to take leadership, than do city congregations. Moreover, all the country church staff is voluntary, excepting the minister. When people prove their ability to lead in the church, somebody soon suggests their name for an office in some other organization.

## Community Counseling

The church offers its highest level of leadership to the people when its minister and Sunday school superintendent sit down frequently with the heads of the other community agencies in what is known as a community council of character building agencies. These heads are not delegated by their organizations, but meet voluntarily to talk about the community welfare and to create public opinion. The minister should be just another member of this council. He sits with his colleagues in counsel. He may be surprised how much he can learn from these practical citizens of affairs outside the church. Such a procedure may humble the cloth, but it is democratic. Almost any subject may be discussed in such a council, from a united rat extermination project to gifts for the boys in service at Christmas.

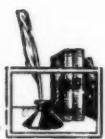
## Use of Equipment

Barriers should be let down between agencies in the use of equipment. Buildings and furnishings are the contribution of our forefathers to us and our children. A church basement or parish house may be just as serviceable to the Lord when used by the young people for a 4-H banquet as for a Christian Endeavor party. The school gym may benefit the out of school church youth group quite as much as the basket ball team. A free exchange of equipment saves the community from duplication of expensive equipment, accommodates everybody, promotes friendliness, and introduces non-church people to the idea of Christian fellowship.



Photos courtesy "The Lord's Acre Plan" The Farmers Federation, Asheville

## AMONG THE BOOKS



The Association Press introduces its books with the statement of policy:

"As a part of its educational program the YMCA circulates and publishes books and pamphlets that will help individuals and groups develop for themselves an understanding of the problems of Christian personality and a Christian society, and will motivate them to effective conduct and action."

Some recent publications, continue to measure up to this ideal. The range and character varies, but the intent and spirit is consistent with the Christian character of the Association.

Sherwood Eddy's *"I Have Seen God Work In China,"* offers his "Personal Impressions from three Decades with the Chinese. (1944, 137 pp. \$1.50) The book covers more than the last three decades, for he reviews the missionary and western contacts in his usually scholarly manner, and writes with the insight of one of the most dynamic of world evangelists in a period of revolutionary transition in the Far East. When Sherwood Eddy writes in the first person of this generation there is a ring of sincerity. He shared in the struggle and was very much a part of the effort to give Chinese leadership a Christian tone. As witness to the meetings, allowed to be with the "Sherwood Eddy Party" in 1917, the reviewer can bear witness in the first person for at least that much.

The book begins with an appreciation of the Chinese and their civilization, describes the invasion of the missionaries, the founding of the Republic by Sun Yat Sen, relates the education and advancement of Chiang Kai-shek, reports the progress of churches and the YMCA, and concludes with a statement of faith in the future.

Sherwood Eddy has always been direct and discriminating, and he shows the same vital characteristics in these recollections. The evils of China and the West are placed along side of the virtues. In the concluding chapter he gives his statement of faith in relation to the religions of the Far East.

The old religions of China—ancestor worship, animism, Confucianism, Taoism, Buddhism—which made valuable contributions to primitive and medieval society in China, are not enough . . .

"With all my heart I believe in missions, in the sharing of our best, in world service, in the building of a Christian Civilization.

"China needs whole, bipolar religion in the love of God and of man that can build new character within and a new society without." p. 136.

Ethan T. Colton's *"Toward the Understanding of Europe* (1944, 86 pp. \$1.00) This is a book for busy people, an effort to bring together in a few pages some of the underlying issues and problems that make it difficult to bring peace in Europe. The study shows wide reading, and according to the two European teachers of the Post War Rehabilitation Program, is a fair interpretation. The reader of the book will understand some of the complex elements to be considered in the boundary disputes of Poland, of historic conflicts woven into the Czechoslovakian region, the troubles about the Danube, the Balkans, and the inadequacy of power politics.

Writing on the eve of the San Francisco Conference, within sight of the meeting place one can easily regard the book as an introduction to the continental aspects of the United Nations conference. With this as a background it is easier to understand the need for an organization equipped to offer a judicious review of the conflicts that are bound to appear. The descriptions are enhanced by well selected quotations from recognized authorities on European affairs.

The story of Theodore Carswell Hume, notes from his trip to England, and 90 pages of worship material from his pen, edited by Ruth Isabel Seabury, form *Flight to Destiny* (124 pp. \$1.25) an interpretation for youth of the life of Theodore Carswell Hume. It is a beautiful and moving record, and the worship materials reflect the same spirit as the life which ended on its way to Stockholm as his plane was shot down as he went to represent the American churches in the World Council of Churches. For those of us who knew "Ted" Hume the interpretation is of special value. Those who have not met him will be enriched by this introduction to one of the fine, courageous prophets who has been sacrificed, with so many others, in the quest for a world of peace.

Among the pamphlets, *Background for Brotherhood* is a forthright statement on Race Prejudice by an Atlanta business man, Kendall Weisiger. While the material included in the pamphlet is well known—the use of the Negro as a scapegoat for the white man's sense of guilt, the simple direct summary of "Some Things We Can

Do, the personal credo, and the statement of Brotherhood—the Basic Hope of World Unity" make it one of the most forceful, and courageous statements of the Christian position to appear, north or south. It deserves a wide circulation. Price 30c.

*A Century of Christian Student Initiative* by Clarence P. Shedd is a good summary booklet of the growth of the student activities since the YMCA was founded in 1844. As we move into what may be a strong youth movement following the war, if past experience is any measure, the review of such records will be helpful indicating trends. The broad vision, social concern, intense conviction and devotion of relatively small groups in the colleges appear to have marked the student movement from its early days. The passing years widened its sense of responsibilities to take in other races, and broader social movements. The Women and Men tend to act more in cooperation, and the churches have taken a tip from the Associations and set up centers by the large universities. What the relation of special religious organizations working on the fringes of the colleges will bring to the future of state institutions is not yet clear. The booklet will help you to see the

development of the problem in perspective. 50c for 54 pages. 1945.

*The Gospel in Action*, by Henry W. McLaughlin. John Knox Press, Richmond, 1944, 133pp. \$1.00. (Rates on quantities.)

This is a volume on Sunday School methods, broadly interpreted, with particular reference to extending the usefulness of the Sunday School to the entire community. The author has drawn heavily on the experience of his own denomination and that of the Southern Baptist for illustrative material.

The volume will be helpful, not only as a guide to enlarging the scope of service by the Sunday school to the local community, but also as a stimulus to such service. The fact that some 70 million of our population are not being served by Sunday schools is a real challenge to the Christian Church.

Dr. McLaughlin has long directed the rural work of the Presbyterian Church in the U. S., a denomination with many rural members and churches. He knows intimately the situation of the small rural school. He always writes with the actual situation in mind.

## *The Man With the "Dough"*

(With apologies to Edwin Markham)

Proud of the title, "richest man in town,"  
He sits and ponders how he may get more,  
The selfishness of Midas in his face  
And in his heart the values of the world.  
Who made him dead to sympathy and love,  
A "thing" that pities not nor ever shares,  
Callous and cold, a brother to the swine?  
What lust befogged the gleam within his soul?  
What paralyzed the urge to serve mankind?  
Who taught him worship of the god of Gain?

Is this the Thing the Lord of Love designed  
To rule the world, to be trustee of wealth,  
To think and plan and work for human weal,  
To strive for what shall never pass away?  
Is this the dream He dreamed who loved man up  
From brutish shape with face turned toward the  
sod?

Of all Creation's planning gone astray  
There is no waste more terrible than this  
Exploiter of man's riches, yea, man's life,  
No form more guilty for inhuman strife,  
More filled with omen of impending ill.

What gulfs between him and the Nazarene!  
Slave to the cult of Mammon, what to him  
Are Jesus' crucifixion with the thieves,  
The doing of the Heavenly Father's will,  
The Holy Spirit's "sculpture of a soul?"

At his display the suffering hungry stare;  
The seeds of war are in that grasping hand.  
'Gainst such as he, the common man betrayed,  
Enslaved to Toil, robbed of democracy,  
Lifts up his voice for justice in the land,  
For equal burden-bearing, equal chance.

O thinkers, writers, molders of men's thought,  
Is this the product of the school, the church,  
This spiritual pygmy lustful power?  
How will you e'er God's likeness re-create  
And true humanity in him restore?  
How thaw the hidden glaciers in his heart,  
How quicken it to kindness and love?  
And how restore Faith's beauty to the lives  
Such selfishness leaves shriveled up in want?

O thoughtful men and women of all lands,  
What of the Future's struggle with this man?  
What principles will guide him in that hour  
When Time's relentless change comes surging in?  
Do you foresee a last resort to Force  
When Wealth no more the scepter's power can  
sway,  
When Freedom's sons prove worthy of their sires  
And rise to claim the promise of the years?

O. L. K.

# CONFessions OF A RURAL INTERN

In isolated communities I have taught several vacation church schools. I have conducted protracted meetings; sharing the life in a home; joining in the classroom, recreation, and hikes of the school; conducting cottage prayer meetings.

I have conducted a survey of a culturally, physically, and religiously "inland county," first digging for statistical facts in libraries, then living at the county seat to talk with ragged children, teachers, lawyers, "the" banker, farmers, and social welfare workers.

For four winter months I served as student pastor of two rural village churches. One was the center of another county, and the other was a railroad station for operators and switchmen on the tunneled route of the Southern winding across the highlands. In addition to the church programs, scouting, O. P. A. service, and young people's conferences, I was begged into the principalship of a rural school, teaching 6, 7, and 8 grade children for two months at the close of the year in a transition community—from lumber camp to mining town.

While in this county I watched the human erosion as roots of faith died when people pulled away from farm, family, community, and church to enter the money-minded whirl of defense operations nearby. Writing on rural worship for a ministers' work-camp, attending rural workers' conferences, and studying rural sociology with my internship pastor, I have had a rewarding introduction to the wealth of people, organizations, and books in the rural life movement.

Beyond the usual experiences of an internship, some special vistas have unfolded before me, as a rural intern. From these vistas, which have not only re-interpreted, but also redirected, my life journey, six views seem most worthy of sharing.

First, *I have learned to believe in the mission of the rural ministry*, its central importance in the Christian movement, and its strategic place in developing lives of loving obedience, and in laying foundations for world peace. The reasonable-

ness of such a venture might be seen from school studies, but the motivating passion that calls forth action can only be caught from fellowship with one who has "given his life" in this mission.

The second vista shows that only *a family-farm society offers the best opportunity for realizing a Christian community*, where God's Kingdom can approach incarnation in religious, social, educational, political, and economic phases of living. Where else can one find so great a possibility of Christian family life? Where else can one have so natural a cooperative community? Where else can education be so complete? Rural life offers a completeness small enough to be served and commanded by Christ in its totality. The church, no longer a segment of life, can become all of life!

In the third place, *certain convictions about seminary training* have come. The philosophy of rural life and church work must be known by all, for so many students have been cornered unaware by an urbanized outlook making normal the death-qualities of wage-earning, mass-production, leisure-time culture, overlooking the supply lines from country folk and resources. More room must be made for learning from the teaching of one who is fresh from the job on the field, for it carries an enthusiastic realism more commanding of the will than the teaching of one whose constant field is teaching. Seminaries must place a greater emphasis on the student's development of devotional and prayer habits, so that the real power of Christian service is not obscured by the frenzied attention to tools of technique and theory.

The fourth view is that of *the central place of family life*. The Church must critically remodel her approach to place the ministry to family living as her very first priority job!

—Hal Leiper.  
Town and Country Church, 1944.



# FROM A PASTOR'S DIARY

Today I felt that I should pay a pastoral call to a family on the south side of our parish, who have been caught up in the fundamentalist controversy and are more or less on the "outs" with our church. What I was going to say to them I really did not know. But as I drove along the road I kept praying that I might have the right words to speak at the right time.

As I drove into the farm yard I saw the husband coming from the north pasture. I walked across the lawn to meet him. As we shook hands the look in his eyes told me that something was radically wrong. As friends do, we passed the time of day and then I asked, "Have you had any news from Kenny?"

## *Missing in Action*

Kenneth was an only son in this family of five children. He had been drafted a year ago. There had been a brief training period, a ten-day furlough in September and then off to North Africa and the Italian invasion. On March 12 they had received a letter from him which he had written just a month before. I knew they had received no word since.

To my question the father replied, "We had a telegram this morning from the Government, saying that Kenneth was missing in action." After a few words we went to the house where the mother was trying to hold down her grief by working vigorously at the family ironing.

We sat in the parlor and talked about Kenneth. A fine Christian lad only 19 years old. Clean in speech and habit. No outstanding talents but gracious, courteous, loving and wholesome. The type that would not purposely hurt any one.

## *Comforting Words*

I tried to find words to comfort them. He was missing. On the Italian front. He might be a German prisoner. They would give him fair treatment. But even as I spoke these things I was

aware that he might have stepped on a mine and have been blown to bits.

The Scripture that came to mind as we talked were the words of Jesus to His disciples, "Let not your heart be troubled, ye believe in God, believe also in me." I tried to share these words with them, and we bowed our heads in prayer to the Father with whom there are no accidents.

In a little while I left them, myself sick at heart. For Ken was one of "my boys." One summer I had camped with him and ten other boys for a whole week. We had played evenings in the church hall and I had coached him in church dramas. I had taught him in the Sunday School and led him in the sanctuary worship. For six years we were together—and then for a year we had corresponded while he was in service.

## *A Great Work to Do*

As I drove away I thought of the problem that had prompted my call. In the light of the telegram his parents had received how inconsequential, how incongruous it now seemed. Christians at loggerheads over theological questions when human hearts were breaking. Talk about Nero fiddling while Rome burned! He was a piker compared to some of us. A whole world going up in flames, hearts bruised, crushed, bleeding—looking to us for help and we are arguing points of theology. O God, in Thy unlimited mercy, forgive us.

Going on to the hospital to make another call I thought of how once the enemies of God had sent emissaries to Nehemiah as he builded the walls of Jerusalem, saying to him, "Come let us meet together in some one of the villages of the plain of Ono." But wise and courageous Nehemiah said, "I am doing a great work so that I can not come down. Why should the work cease whilst I leave it and come down to you?"

—C. R. McBride.

## *Hymns of the Rural Spirit*

At Elgin the first public announcement was made of the plans for a book, to be called *Hymns of the Rural Spirit*, to be published if there are enough orders, by the Commission on Worship of the Federal Council. The 100 Christian hymns and the 25 rural folk songs were selected by Mark Rich, Clifford L. Samuelson, and Ralph L. Williamson, assisted by Deane Edwards. This new hymnal will supplement regularly used church hymnals.

The hymns are all to be set to music that can be sung well by the small congregation. The book will include both old and new hymns. The hymnal

is designed for use throughout the church year, and especially for Rural Life Sunday, harvest festivals, conferences, camps, and outdoor services.

The book will sell for not over 45 cents a copy. It will be necessary to have orders for 10,000 copies before printing can begin. We believe about 200 congregations ordering an average of about 50 copies would assure publication.

For a prospectus that includes six hymns, available without charge, address the Commission on Worship, Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

## A Teacher's Prayer

**O** GOD, who art Eternal Love and Wisdom, I lift up my longing heart to thee! How shall I guide these in my class and those others not in my class, all of whom thou has entrusted to my care?

**G**IVE me a deeper sympathy and love for each one of them, that I may know his need. Teach me how to help each one. Guide me as I seek to share with parents in this sacred task.

**I**N this time of stress among all peoples, we need thy help to know and understand each other truly. Give me new vision, my Father, that I may be able to show these pupils of mine the way of Christian brotherhood.

**S**HOW me how to make clear and real to them thy love, thy truth, in simple words, in the wisdom of the Bible, in my own daily living.

**O** EVER-PRESENT Guide, Resource Unfailing, strengthen in me a steadfast faith—faith that shall be the evidence of all my hope for these whom thou hast commissioned me to teach.

**M**AY there be no wasted moment, no neglected opportunity, in the time thou givest me with them. Make me thy willing instrument as thou canst use me—for these, O Loving Father!

Amen.